

THE  
POETICAL WORKS  
OF  
MILTON. *K*  
CONTAINING  
PARADISE LOST

WITH NOTES CRITICAL AND HISTORICAL;  
PARADISE REGAINED,  
SAMSON AGONISTES;  
AND  
POEMS upon several Occasions.

VOL. I.

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M D C C X C.



POSTAL WORKS

OF THE

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I N

# PARADISUM AMISSAM

SUMMI POETAE

JOANNIS MILTONI.

**Q**UI legis AMISSAM PARADISUM grandia  
magni  
Carmina MILTONI, quid nisi cuncta legis?  
Res cunctas, et cunctarum primordia rerum,  
Et fata, et fines, continet iste liber.  
Intima panduntur magni penetralia mundi,  
Scribitur et toto quicquid in orbe latet:  
Terræque, tractusque maris, cælumque profundum,  
Sulphureusque Erebi, flammivomusque specus;  
Quæque colunt terras, pontumque, et Tartara cæca,  
Quæquecolunt summi lucida regna poli;  
Et quodcunque ullis conclusum est finibus usquam,  
Et sine fine Chaos, et sine fine DEUS;  
Et sine fine magis, si quid magis est sine fine,  
In CHRISTO erga homines conciliatus amor.  
Hæc qui speraret, quis crederet, esse futura?  
Et tamen hæc hodie terra Britannia legit.  
O quantos in bella duces! quæ protulit arma!  
Quæ canit, et quanta prælia dira tuba!  
Cœlestes acies! atque in certamine cælum!  
Et quæ cœlestes pugna deceret agros!  
Quantus in æthereis tollit se Lucifer armis!  
Atque ipso graditur vix Michael minor!  
Quantis, et quam funestis concurritur iris,  
Dum ferus hic stellas protegit, ille rapit!

Dum vulsos montes, ceu tela reciproca, torquent,  
 Et non mortali desuper igne pluunt ;  
 Stat dubius cui se parti concedat Olympus,  
 Et metuit pugnae non superesse suæ.  
 At simul in coelis MESSIÆ insignia fulgent,  
 Et currus animans, armaque digna DEO,  
 Horrendumque rotæ strident, et sæva rotarum  
 Erumpunt torvis fulgura luminibus,  
 Et flammæ vibrant, et vera tonitrua rauco  
 Admistis flammis insonuere polo ;  
 Excidit attonitis mens omnes, et impetus omnis,  
 Et callis dextris irrita tela cadunt ;  
 Ad pœnas fugiunt, et, ceu foret Orcus asylum,  
 Infernis certant condere se tenebris.  
 Cedite Romani scriptores, cedite Graii,  
 Et quos Fama recens, vel celebravit annus.  
 Hæc quicumque leget, tantum cecinisse putabit  
 Mæonidem ranas, virgilium culices.

SAMUEL BARROW, M. D.

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ON  
PARADISE LOST.

**W**HEN I beheld the Poet blind, yet bold,  
In slender book his vast design unfold;  
Messiah crown'd, God's reconcil'd decree,  
Rebelling angels, the forbidden tree,  
Heav'n, hell, earth, chaos, all! the argument  
Held me a while misdoubting his intent,  
That he would ruin, (for I saw him strong)  
The sacred truths to fable and old song;  
(So Sampson grop'd the temple's posts in spite,)  
The world o'erwhelming to revenge his sight.

Yet as I read, soon growing less severe,  
I lik'd his project, the success did fear;  
Thro' that wide field how he his way should find,  
O'er which lame Faith leads Understanding blind;  
Lest he perplex'd the things he would explain,  
And what was easy he should render vain.

Or, if a work so infinite he spann'd,  
Jealous I was that some less skilful hand  
(Such as disquiet always what is well,  
And by ill imitating would excel,)  
Might hence presume the whole creation's day



To change in scenes, and shew it in a play.

Pardon me, mighty Poet, nor despise  
My causeless, yet not impious surmise.

But I am now convinc'd, and none will dare  
Within thy labours to pretend a share.

Thou hast not miss'd one thought that could be fit,  
And all that was improper dost omit;  
So that no room is here for writers left,  
But to detect their ignorance or theft.

That majesty which thro' thy work doth reign,  
Draws the devout, deterring the profane.

And things divine thou treat'st of in such state,  
As them preserves, and thee inviolate.

At once delight and horror on us seize,  
Thou sing'st with so much gravity and ease;  
And above human flight dost soar aloft,  
With plume so strong, so equal, and so soft.  
The bird nam'd from that Paradise you sing  
So never flags, but always keeps on wing.

Where couldst thou words of such a compass find?  
Whence furnish such a vast expence of mind?  
Just heav'n, thee, like Tiresias, to requite,  
Rewards with prophecy thy loss of sight.

Well might'st thou scorn thy readers to allure  
With tinkling rhyme, of thy own sense secure;  
While the town bays writes all the while and spells,  
And, like a pack-horse, tires without his bells:  
Their fancies like our bushy-points appear,  
The poets tag them, we for fashion wear.  
I too transported by the mode commend,  
And while I meant to praise thee, must offend;  
Thy verse created, like thy theme, sublime,  
In number, weight, and measure, needs not rhyme,

ANDREW MARVEL,



THE  
L I F E  
O F  
JOHN MILTON.

**F**ROM a family and town of his name in Oxfordshire our author derived his descent ; but he was born at London in the year 1608. The publisher \* of his works in prose, (on whose veracity some part of this narrative must entirely depend), dates his birth two years earlier than this : But contradicting himself afterwards in his own computation, I reduce it to the time that Monsieur Bayle hath assigned ; and for the same reason which prevailed with him to assign it. His father John Milton, by profession a scrivener, lived in a reputable manner on a competent estate, entirely his own acquisition, having been early disinherited by his parents for renouncing the communion of the church of Rome, to which they were zealously devoted. By his wife Sarah Caston he had likewise one daughter, named Anna, and another son Christopher, whom he trained to the practice of the common law, who, in the great rebellion, adhered to the royal cause ; and in the reign of King James II. by too easy a compliance with the doctrines of the court, both religious and civil he attained to the dignity of being

\* Mr. Toland.

made a judge of the common pleas; of which he died divested, not long after the Revolution.

But John, the subject of the present essay, was the favourite of his father's hopes; who, to cultivate the great genius which early displayed itself, was at the expence of a domestic tutor, whose care and

*An. etat. 12.* capacity his pupil hath gratefully celebrated in an excellent Latin elegy\*.

At his initiation, he is said to have applied himself to letters with such indefatigable industry, that he rarely was prevailed with to quit his studies before midnight; which not only made him frequently subject to severe pains in his head, but likewise occasioned that weakness in his eyes which terminated in a total privation of sight. From a domestic education he was removed to St. Paul's school, to complete his acquaintance with the

*An. etat. 15.* classicks under the care of Dr. Gill: and after a short stay there, was transplanted to Christ's College in Cambridge, where he distinguished himself in all kinds of academical exercises. Of this society he continued a member till

*An. etat. 23.* he commenced master of arts; and then, leaving the university, he returned to his father, who had quitted the town, and lived at Horton in Buckinghamshire, where he pursued his studies, with unparallelled assiduity and success.

After some years spent in this studious retirement, his mother died; and then he prevailed with his father to gratify an inclination he had long entertained of seeing foreign countries.

*An. etat. 30.* Sir Henry Wotton at that time provost of Eaton College, gave him a letter of advice for the direction of his travels; but by not observing an excellent maxim in it †, he incurred great danger,

\* See the fourth in his collection of poems.

† *I pensieri stretti, ed il viso sciolto.*

by disputing against the superstition of the church of Rome, within the verge of the Vatican. Having employed his curiosity about two years \* in France and Italy, on the news of a civil war breaking out in England, he returned, without taking a survey of Greece and Sicily, as, at his setting out, the scheme was projected. At Paris †, the Lord Viscount Scudamor, ambassador from King Charles I. at the court of France, introduced him to the acquaintance of Grotius, who, at that time, was honoured with the same character there by Christina Queen of Sweden. In Rome, Genoa, Florence, and other cities of Italy, he contracted a familiarity with those who were of highest reputation for wit and learning; several of whom gave him very obliging testimonies of their friendship and esteem, which are printed before his Latin poems: The first of them was written by Manso, Marquis of Valla, a great patron of Tasso, by whom he is celebrated in his poem on the Conquest of Jerusalem ‡. It is highly probable, that to his conversation with this noble Neapolitan we owe the first design which MILTON conceived, of writing an epic poem; and it appears by some Latin verses, addressed to the Marquis, with the title of *Mansus*, that he intended to fix on King Arthur for his hero; but Arthur was reserved for another destiny!

Returning from his travels, he found England on the point of being involved in blood and confusion. It seems wonder- *An. atat. 32.*

- *Et jam bis viridi surgebat culmus arista,  
Et totidem flavas numerabant borrea messes, —  
Nec dum adevrat Thrysis: pastorem scilicet illum  
Dulcis amor misse Thusca retinebat in urbe.*

Epitaph. Dam

† *Defensio secunda.* Page. 96. fol.

‡ *Fra Cavalier' magnanimi, e cortesi,  
Risplende il Manso. —*

Lib. 20

ful, that one of so warm and daring a spirit, as his certainly was, should be restrained from the camp, in those unnatural commotions. I suppose we may impute it wholly to the great deference he paid to paternal authority, that he retired to lodgings provided for him in the city; which being commodious for the reception of his sister's sons, and some other young gentlemen, he undertook their education; and is said to have formed them on the same plan which he afterwards published, in a short tractate, inscribed to his friend Mr. Hartlib.

In this philosophical course he continued without a wife till the year 1643; when he *An. atat. 35.* married Mary, the daughter of Richard Powel of Foresthill in Oxfordshire, a gentleman of estate and reputation in that country, and of principles so very opposite to his son-in-law, that the marriage is more to be wondered at than the separation which ensued, in little more than a month after she had cohabited with him in London. Her desertion provoked him, both to write several treatises concerning the doctrine and discipline of divorce, and also to make his addresses to a young lady of great wit and beauty; but, before he had engaged her affections to conclude the marriage-treaty, in a visit at one of his relations, he found his wife prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted, but an interview of that nature, so little expected, must wonderfully affect him; and perhaps the impressions it made on his imagination, contributed much to the painting of that pathetic scene in *Paradise Lost*\*, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance, he generously sacrificed all his resentment to her tears:

\* Book X. l. 909.



—Soon his heart relented  
 Towards her, his life so late, and sole delight,  
 Now at his feet submissive in distress.

And after this re-union, so far was he from retaining an unkind memory of the provocations which he had received from her ill conduct, that when the King's cause was entirely suppressed, and her father, who had been active in his loyalty, was exposed to sequestration, MILTON received both him and his family to protection, and free entertainment, in his own house, till their affairs were accommodated, by his interest in the victorious faction.

Mr. MILTON was now grown famous by his polemical writings of various kinds, and held in great favour and esteem by those who had power to dispose of all preferments in the state. 'Tis in vain to dissemble; and far be it from me to defend his engaging with a party combined in the destruction of our church and monarchy. Yet, leaving the justification of a misguided sincerity to be debated in the schools, may I presume to observe in his favour, that his zeal, distempered and furious as it was, does not appear to have been inspirited by self-interested views. For, it is affirmed, that though he lived always in a frugal retirement, and, before his death, had disposed of his library (which we may suppose to have been a valuable collection), he left no more than 1500 l. behind him for the support of his family: And whoever considers the posts to which he was advanced, and the times in which he enjoyed them, will, I believe, confess he might have accumulated a much more plentiful fortune. In a dispassionate mind, it will not require any extraordinary measure of candour to conclude, that though he abode in the heritage of oppressors, and the spoils of his country lay at his feet, neither his conscience nor his honour could stoop to gather them.

*An. atat. 42.* A commission to constitute him adjutant-general to Sir William Waller was promised but soon superseded, by Waller's being laid aside, when his masters thought it proper to new-model their army. However, the keenness of his pen had so effectually recommended him to Cromwell's esteem, that when he took the reins of government into his own hand, he advanced him to be Latin secretary, both to himself and the parliament; the former of these preferments he enjoyed both under the usurper and his son, the other till King Charles II. was restored. For some time, he had an apartment for his family in Whitehall; but his health requiring a freer accession of air, he was obliged to remove from thence to lodgings which opened into St. James's Park. Not long after his settlement there, his wife died in child-bed; and much about the time of her death, a *gutta serena*, which had for several years been gradually increasing, totally extinguished his sight. In this melancholic condition, he was easily prevailed with to think of taking another wife, who was Catharine, the daughter of Captain Woodcock of Hackney: and she too, in less than a year after their marriage, died in the same unfortunate manner as the former had done; and in his 23d sonnet, he does honour to her memory.

These private calamities were much heightened by the different figure he was likely to  
*An. atat. 52.* make in the new scene of affairs which was going to be acted in the state. For, all things now conspiring to promote the King's restoration, he was too conscious of his own inactivity during the usurpation, to expect any favour from the Crown; and therefore, he prudently absconded, till the act of oblivion was published; by which he was only rendered incapable of bearing any office in the nation. Many had a very just esteem of his admirable parts and learning, who detested his principles, by whose intercession his pardon passed the seals;

and I wish the laws of civil history could have extended the benefit of that oblivion to the memory of his guilt, which was indulged to his person; *ne tanti facinoris immanitas aut extitisse, aut non vindicata fuisse, videatur.*

Having thus gained a full protection from the government, (which was, in truth, more than he could have reasonably hoped), he appeared as much in public as he formerly used to do; and employing his friend Dr. Paget to make choice of a third consort, on his recommendation, he married Elizabeth, the daughter of Mr. Minshul, a cheshire gentleman; by whom he had no issue. Three daughters by his first wife were then living; the two elder of whom are said to have been very serviceable to him in his studies: For, having been instructed to pronounce not only the modern, but also the Latin, Greek, and Hebrew languages, they read in their respective originals whatever authors he wanted to consult, tho' they understood none but their mother-tongue. This employment, however, was too unpleasant to be continued for any long process of time; and therefore, he dismissed them to receive an education more agreeable to their sex and temper.

We come now to take a survey of him in that point of view, in which he will be looked on by all succeeding ages, with equal delight and admiration. An interval of above twenty years had elapsed since he wrote the *Mask of Comus* †, *L' Allegro, Il Penseroso*, *An. etat.* † 26. and *Lycidas* \*; all in such an exquisite 29. strain, that though he had left no other monuments of his genius behind him, his name had been immortal: but neither the infirmities of age and constitution, nor the vicissitudes of fortune, could depress the vigour of his mind, or divert it from executing a design he had long conceived of writing an heroic poem \*. The fall of man was a subject which

\* *Paradise Lost*, Book IX. l. 26,

he had some years before fixed on for a tragedy, which he intended to form by the models of antiquity; and some, not without probability, say, the play opened with that speech in the fourth book of *Paradise Lost*, l. 32, which is addressed by Satan to the sun. Were it material, I believe I could produce other passages which more plainly appear to have been originally intended for the scene: But, whatever truth there may be in this report, it is certain, that he did not begin to mould his subject in the form which it bears now, before he had concluded his controversy with Salmasius and More, when he had wholly lost the use of his eyes, and was forced to employ in the office of an amanuensis any friend who accidentally paid him a visit. Yet, under all these discouragements, and various interruptions, in the year 1669†, he *An. ætat. 61.* published his *Paradise Lost*, the noblest poem (next to those of Homer and Virgil) that ever the wit of man produced in any age or nation. Need I mention any other evidence of its inestimable worth, than that the first geniuses who have succeeded him, have ever esteemed it a merit to relish and illustrate its beauties? whilst the critic who gazed with so much wanton malice, on the nakedness of Shakespear when he slept, after having formally declared war against it‡, wanted courage to make his attack; flushed though he was with his conquests over Julius Cæsar and the Moor; which insolence his muse, like the other assassins of Cæsar, severely revenged on herself\*, and not long after her triumph, became her own executioner. Nor is it unworthy our observation, that though perhaps no one of our English poets hath excited so many admirers to imitate his manner, yet I think never any was known to as-

† Milton's contract with his bookfeller S. Simmons for the copy, bears date April 27. 1667.

‡ The tragedies of the last age considered, p. 143.

\* *Vide* Edgar.



pire to emulation : even the late ingenious Mr. Phillips, who, in the colours of style, came the nearest of all the copiers to resemble the great original, made his distant advances with a filial reverence, and restrained his ambition within the same bounds which Lucretius prescribed to his own imitation.

*Non ita certandi cupidus, quam propter amorem  
Quid TE imitari avel: quid enim contendat hirundo  
Cycnis ?*

And now, perhaps it may pass for fiction, what with great veracity I affirm to be fact, that MILTON, after having with much difficulty, prevailed to have this divine poem licensed for the press, could sell the copy for no more than fifteen pounds; the payment of which valuable consideration depended on the sale of three numerous impressions. So unreasonably may personal prejudice affect the most excellent performances.

*An. atat. 63.* About two years after, † together with *Samson Agonistes*, (a tragedy not unworthy the Grecian stage, when Athens was in her glory), he published *Paradise Regain'd*. But, *Oh! what a falling off was there !*---Of which I will say no more, than that there is scarcely a more remarkable instance of the frailty of human reason, than our author gave, in preferring this poem to *Paradise Lost*; nor a more instructive caution to the best writers, to be very diffident in deciding the merit of their own productions.

And thus having attended him to the sixty-sixth year of his age, as closely as such imperfect lights as men of letters and retirement usually leave to guide our enquiry would allow, it now only remains to be  
*An. atat. 66, 67.* recorded, that in the year 1674, the gout put a period to his life,

† They were licensed July 2, 1670; but not printed before the year ensuing.

at Bunhill near London; from whence his body was conveyed to St. Giles's church by Cripplegate, where it lies interred in the Chancell; but neither has nor wants a monument to perpetuate his memory.

In his youth he is said to have been extremely handsome: The colour of his hair was a light brown; the symmetry of his features exact, enliven'd with an agreeable air, and a beautiful mixture of fair and ruddy; which occasion'd the Marquis of Valla to give his epigram the same turn of thought, \* which Gregory, archdeacon of Rome, had employed above a thousand years before, in praising the amiable complexions of some English youths, before their conversion to christianity. His stature † (as we find it measured by himself,) did not exceed the middle size; neither too lean nor corpulent: His limbs well proportioned, nervous and active; serviceable in all respects to his exercising the sword, in which he much delighted; and wanting neither skill nor courage to resent an affront from men of the most athletic constitutions. In his diet he was abstemious; not delicate in the choice of his dishes; and strong liquors of all kinds were his aversion. Being too sadly convinced how much his health had suffered by night-studies in his younger years, he used to go early, (seldom later than nine) to rest, and rose commonly before five in the morning. It is reported, (and there is a passage in one of his Latin elegies to countenance the tradition), that his fancy made the happiest flights in the spring: But one of his nephews used to deliver it as MILTON's own observation, that his invention was in its highest perfection from September to the vernal equinox. However it was, the great inequalities to be found in his composures, are incontestible proofs, that, in some seasons, he was

\* *Ut mens, forma, decor, facies, mos, si pietas sic,  
Non Anglus, verum bercele anglus ipse fores.*

† *Defensio secunda, p. 87. fol.*

but one of the people. When blindness restrained him from other exercises, he had a machine to swing in for the preservation of his health ; and diverted himself in his chamber with playing on an organ.--- His deportment was erect, open, affable ; his conversation easy, cheerful, instructive ; his wit on all occasions at command, facetious, grave, or satirical, as the subject required. His judgment when disengaged from religious and political speculations, was just and penetrating ; his apprehension quick ; his memory tenacious of what he read ; his reading only not so extensive as his genius, for that was universal. And having treasured up such immense store of science, perhaps the faculties of his soul grew more vigorous after he was deprived of sight ; and his imagination, (naturally sublime, and enlarged by reading romances, \* of which he was much enamoured in his youth), when it was wholly abstracted from material objects, was more at liberty to make such amazing excursions into the ideal world, when, in composing his divine work, he was tempted to range

*Beyond the visible diurnal sphere.*

With so many accomplishments, not to have had some faults and misfortunes to be laid in the balance with the fame and felicity of writing *Paradise Lost*, would have been too great a portion for humanity.

ELIJAH FENTON.

\* His apology for *Smeſtymnius*, p. 174. fol.





## THE VERSE.

**T**HE measure is English heroic verse without rhyme, as that of Homer in Greek, and of Virgil in Latin; rhyme being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter, and lame metre; graced indeed since, by the use of some famous modern poets, carried away by custom; but much to their own vexation, hindrance, and constraint, to express many things otherwise, and, for the most part, worse than else they would have expressed them. Not without cause, therefore, some, both Italian and Spanish poets, of prime note, have rejected rhyme, both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial, and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings, a fault avoided by the learned ancients both in poetry and all good oratory. This neglect then of rhyme so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem, from the troublesome and modern bondage of rhyming.

## The ARGUMENT of Book I.

*THIS first book proposes, first, in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise wherein he was placed: Then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who, revolting from God, and drawing to his side many legions of angels, was, by the command of God, driven out of heaven with all his crew into the great deep. Which action passed over, the poem hastes into the midst of things, presenting Satan, with his angels, now fallen into hell, described here not in the centre, (for heaven and earth may be supposed as yet not made, certainly not yet accursed), but in a place of utter darkness, filliest called Chaos. Here Satan, with his angels, lying on the burning lake, thunder-struck and astonish'd, after a certain space recovers, as from confusion, calls up him who, next in order and dignity, lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: they rise; their numbers, array of battle; their chief leaders named, according to the idols afterwards known in Canaan, and the countries adjoining. To these Satan directs his speech, comforts them with hope of yet regaining heaven; but tells them, lastly, of a new world, and new kind of creature to be created, according to an ancient prophecy or report in heaven; for that angels were long before this visible creation, was the opinion of many ancient fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: The infernal peers there sit in council.*

# PARADISE LOST.

## BOOK I.

OF man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe,  
With loss of Eden, till one greater Man  
Restore us, and regain the blissful seat, 5  
Sing, heav'nly Muse, that on the sacred top  
Of Oreb, or of Sinai, didst inspire  
That shepherd, who first taught the chosen seed,  
In the beginning how the heav'ns and earth  
Rose out of Chaos : or if Sion-hill 10

Line 7. *Oreb.*] *Horeb*, or *Choreb*, Heb. i. e. *dryness*; for it was a desert or dry mountain in Arabia the Stony, where there was little or no water, *Deut. viii. 15.* *Horeb* is a part of mount Sinai on the west side, and Sinai lies on the east side of it. There Moses fed the flock of Jethro, and there God appeared to him first in a burning bush, *Exod. iii. 1.*

*Ibid. Sinai.*] Heb. from *Seneb*, i. e. *a bush*, or *thorn*; because these bushes grew thereon in abundance. It is a very steep and high mountain in Arabia the Stony, about 156 miles from Jerusalem to the south. These are not two distinct mountains, but one, which is parted into two tops, like Parnassus, &c. of which Sinai is the highest, having a fair and spacious plain between them; that top towards the west is called *Horeb*, and that to the east *Sinai*. The mountain is round, takes 7000 steps to the top, has some olive trees, fig trees, date trees, &c. and several chapels, monasteries, cells, mosques, &c.

L. 10. *Sion*] *Zion*, or *Tzion*, Heb. i. e. *a watch-tower*; because it is the highest hill thereabout, and from it one might see the Holy Land far and near. A mountain on the north side, and some part of it within the city of Jerusalem, surrounded with steep sides, high rocks, and deep ditches, except on the north side, therefore it was very strong. Some of the Jebusites (part of the old Canaanites) defended it against all the force of the Israelites, *Josh. xv. 63.* till the valiant king David took it from them; there he fortified the old castle, built the upper town, surrounded it with new walls,

Delight thee more, and Siloa's brook that flow'd  
 Fast by the oracle of God; I thence  
 Invoke thy aid to my advent'rous song,  
 That with no middle flight intends to soar  
 Above th' Aonian mount, while it pursues 15  
 Things unattempted yet in prose or rhyme.

And chiefly thou, O Spi<sup>r</sup>it, that dost prefer  
 Before all temples, th' upright heart and pure,  
 Instruct me, for thou know'st; thou from the first  
 Wast present, and with mighty wings outspread, 20  
 Dove-like satt'st brooding on the vast abyfs,  
 And mad'st it pregnant: what in me is dark,  
 Illumine; what is low, raise and support;  
 That to the height of this great argument  
 I may assert eternal providence, 25  
 And justify the ways of God to men.

Say first, for heav'n hides nothing from thy view,  
 Nor the deep track of hell; say first what cause  
 Mov'd our grand parents, in that happy state,  
 Favour'd of heav'n so highly, to fall off 30  
 From their Creator, and transgress his will,  
 For one restraint, lords of the world besides;  
 Who first seduc'd them to that foul revolt?  
 Th' infernal serpent; he it was, whose guile,  
 Stirr'd up with envy and revenge, deceiv'd 35  
 The mother of mankind, what time his pride  
 Had cast him out from heav'n, with all his host

and called it *the city of David*; there he kept his court and retinue, 2 Sam. v. 9. There were many fair buildings and houses of his officers, especially his house of cedar wood, which he called *the castle of Sion*, and the sepulchre of king David, Solomon, &c. within a rock; some of their ruins are to be seen still.

L. 11. *Siloe.*] *Siloab, Siloam, Shiloab*, Heb. i. e. *Sent*; for it was a brook or spring of water, gliding softly down mount Sion, on the east side of the temple of Jerusalem, and at the bottom of it made a pool, which was *sent* from God at the prayer of Isaiah, a little before his death, and when the city was closely besieged, as a blessing or gift to cure many diseases among his people. Herein a blind man washed his eyes at Christ's command, and received his eyesight, *John ix. 7.*; there was a tower built over it, by the fall of which eighteen men were killed, *Luke xiii. 4.*



Of rebel angels ; by whose aid aspiring  
 To set himself in glory 'bove his peers,  
 He trusted to have equal'd the Most High, 40  
 If he oppos'd ; and with ambitious aim  
 Against the throne and monarchy of God  
 Rais'd impious war in heav'n, and battle proud,  
 With vain attempt. Him the almighty power  
 Hurl'd headlong flaming from th' ethereal sky, 45  
 With hideous ruin and combustion, down  
 To bottomless perdition, there to dwell  
 In adamantinè chains and penal fire,  
 Who durst defy th' Omnipotent to arms.  
 Nine times the space that measures day and night 50  
 To mortal men, he with his horrid crew  
 Lay vanquish'd, rolling in the fiery gulf,  
 Confounded though immortal : but his doom  
 Reserv'd him to more wrath ; for now the thought  
 Both of lost happiness and lasting pain 55  
 Torments him. Round he throws his baleful eyes,  
 That witness'd huge affliction and dismay  
 Mix'd with obdurate pride and stedfast hate :  
 At once, as far as angels ken, he views  
 The dismal situation waste and wild ; 60  
 A dungeon horrible on all sides round  
 As one great furnace flam'd, yet from those flames  
 No light, but rather darkness visible  
 Serv'd only to discover sights of woe,  
 Regions of sorrow, doleful shades, where peace 65  
 And rest can never dwell, hope never comes,  
 That comes to all ; but torture without end  
 Still urges, and a fiery deluge, fed  
 With ever-burning sulphur unconsum'd :  
 Such place Eternal Justice had prepar'd 70  
 For those rebellious, here their pris'n ordain'd

L. 38. *Angels.*] All the modern languages of Europe borrow this word *angel* from the Greek, i. e. a *messenger* ; and the Hebrew *Malachi* signifies the same ; because these celestial beings are the messengers of God. It denotes their office, rather than their nature. In other words, they are called *spirits*, *ministers*, *gods*, *sons of God*, *thrones*, &c.

In utter darkness, and their portion set  
 As far remov'd from God and light of heav'n,  
 As from the centre thrice to th' utmost pole.  
 O how unlike the place from whence they fell ! 75  
 There the companions of his fall, o'erwhelm'd  
 With floods and whirlwinds of tempestuous fire,  
 He soon discerns ; and wett'ring by his side  
 One next himself in pow'r and next in crime,  
 Long after known in Palestine, and nam'd 80  
 Beelzebub. To whom th' arch-enemy,  
 And thence in heav'n call'd Satan, with bold words  
 Breaking the horrid silence, thus began :

L. 74. *Centre.*] *Fr. Ital. Span. Lat.* from the Gr. i. e. *a point* ; an astronomical term ; the middle point of a circle. Here, the middle point of the earth, i. e. three times as far from heaven as the two poles are distant from the equator ; which is a vast distance indeed.

Ibid. *Pole.*] *Fr. Lat. Gr.* i. e. *turning round* ; an astronomical term ; the two ends of an imaginary circle, on which astronomers say the world turns round from east to west daily. The poles are two, the *artick*, or north pole, and the *antartick*, or south pole.

L. 80. *Palestine.*] *Heb.* i. e. *sprinkled with dust and sand* ; because it is a very dry land ; a country of Asia upon the Mediterranean sea. It was called, 1. *Canaan*, from Canaan the son of Ham. 2. *Philistia*, or *Palestine*, from a mighty people descended from Mizraim, another of his sons, Gen. x. 14. who inhabited some part of it. 3. *The land of promise*, because God promised to give it to Abraham and his posterity for an inheritance. 4. *Judea*, from Judah, whose offspring had it long in possession. And, 5. *The Holy Land* ; because it was honoured with God's extraordinary presence, worship, mercies, blessings, miracles, above all countries upon earth, and with the nativity, life, actions, and doctrine of the holy Jesus and his apostles.

L. 81. *Beelzebub.*] *Baal-zebub*, or *Bel-zebub*, *Heb.* i. e. *the lord of flies* ; either because the people believed that he drove away and destroyed flies, which very much infested them, or because multitudes of these vermin swarmed about the blood of the sacrifices offered to him. He was worshipped first at Babylon, and then every where, but chiefly by the people of Ekron, 2. Kings i. 2. Here it is the name of one grand prince of the devils, and next to Satan ; our Saviour calls him, *the prince of the devils*, Matth. xii. 24.

L. 82. *Satan.*] *Heb.* i. e. *the adversary* ; the very prince of all devils. As there are different orders and degrees of the holy angels, so there are still among the wicked ones ; their chief prince is called *Satan*, *Beelzebub*, the *old Serpent*, &c. ; for as every good angel is not a Michael, or a Gabriel, so every devil is not a Satan, a Lucifer, &c. and a kingdom is ascribed to him, Matth. xii. 26. Eph. ii. 2.

If thou be'st he ; but O how fall'n ! how chang'd  
 From him, who in the happy realms of light, 85  
 Cloath'd with transcendent brightness, didst outshine  
 Myriads though bright ! if he whom mutual league,  
 United thoughts and counsels, equal hope  
 And hazard in the glorious enterprize,  
 Join'd with me once, now misery hath join'd 90  
 In equal ruin : into what pit thou seest  
 From what height fall'n, so much the stronger prov'd  
 He with his thunder ; and till then who knew  
 The force of those dire arms ? Yet not for those,  
 Nor what the potent victor in his rage 95  
 Can else inflict, do I repent or change,  
 Though chang'd in outward lustre, that fix'd mind,  
 And high disdain from sense of injur'd merit,  
 That with the Mightiest rais'd me to contend ;  
 And to the fierce contention brought along 100  
 Innumerable force of spirits arm'd,  
 That durst dislike his reign, and me preferring,  
 His utmost pow'r with adverse pow'r oppos'd  
 In dubious battle on the plains of heaven,  
 And shook his throne. What though the field be lost ?  
 All is not lost ; th' unconquerable will, 106  
 And study of revenge, immortal hate,  
 And courage never to submit or yield,  
 And what is else, not to be overcome ;  
 That glory never shall his wrath or might 110  
 Extort from me. To bow and sue for grace  
 With suppliant knee, and deify his power,  
 Who from the terror of this arm so late  
 Doubted his empire ; that were low indeed,  
 That were an ignominy' and shame beneath 115  
 This downfal ; since by fate the strength of gods  
 And this empyreal substance cannot fail ;  
 Since through experience of this great event

L. 116. *Fate.*] Fr. Lat. i. e. *the speech or decree of God*; a word much used by the Stoicks, and other heathen philosophers, for the providence of God; the eternal and unchangeable course of things, the unalterable law of nature, destiny.

In arms not worse, in foresight much advanc'd,  
 We may with more successful hope resolv'd 120  
 To wage by force or guile eternal war,  
 Irreconcilable to our grand foe,  
 Who now triumphs, and in th' excess of joy  
 Sole reigning holds the tyranny of heav'n.

So spake th' apostate angel, though in pain ; 125  
 Vaunting aloud, but rack'd with deep despair :  
 And him thus answer'd soon his bold compeer :

O Prince, O chief of many throned powers,  
 That led th' imbattled Seraphim to war  
 Under thy conduct, and in dreadful deeds 130  
 Fearless, endanger'd heav'n's perpetual King,  
 And put to proof his high supremacy,  
 Whether upheld by strength, or chance, or fate ;

Too well I see, and rue the dire event,  
 That with sad overthrow and foul defeat 135  
 Hath lost us heav'n, and all this mighty host

In horrible destruction laid thus low,  
 As far as gods and heav'nly essences  
 Can perish : for the mind and spi'rit remains  
 Invincible, and vigour soon returns, 140

Though all our glory' extinct, and happy state  
 Here swallow'd up in endless misery.  
 But what if he our conqu'ror (whom I now  
 Of force believe almighty, since no less

Than such could have o'erpower'd such force as ours)  
 Have left us thus our spi'rit and strength entire 146

Strongly to suffer and support our pains,  
 That we may so suffice his vengeful ire,  
 Or do him mightier service as his thralls

L. 128. *Powers.*] Fr. from the Lat. such angels as have ability, authority, might and force in heaven. Here, such princes among the fallen angels who still retained that high order among themselves which they had before their fall.

L. 129. *Seraphim*] and *Seraph* ; Heb. i. e. *burning and flaming like fire*, to show the vast love and zeal of those blessed spirits to God. In scripture this word denotes holy angels of the first order of the celestial hierarchy. Here Satan, who had been one of that high and happy order.



By right of war, whate'er his bus'ness be, 150  
 Here in the heart of hell to work in fire,  
 Or do his errands in the gloomy deep ;  
 What can it then avail, though yet we feel  
 Strength undiminish'd, or eternal being  
 To undergo eternal punishment ? 155

Whereto with speedy words th' arch-fiend reply'd :

Fall'n Cherub, to be weak is miserable  
 Doing or suffering : but of this be sure,  
 To do ought good never will be our task,  
 But ever to do ill our sole delight, 160  
 As being the contrary to his high will  
 Whom we resist. If then his providence  
 Out of our evil seek to bring forth good,  
 Our labour must be to pervert that end,  
 And out of good still to find means of evil ; 165  
 Which oft-times may succeed, so as perhaps  
 Shall grieve him, if I fail not, and disturb  
 His inmost counsels from their destin'd aim.

But see the angry victor hath recall'd  
 His ministers of vengeance and pursuit 170  
 Back to the gates of heav'n : the sulphurous hail  
 Shot after us in storm, o'erblown, hath laid  
 The fiery surge, that from the precipice  
 Of heav'n receiv'd us falling ; and the thunder,  
 Wing'd with red lightning and impetuous rage, 175  
 Perhaps hath spent his shafts, and ceases now  
 To bellow through the vast and boundless deep.  
 Let us not slip th' occasion, whether scorn,  
 Or satiate fury yield it from our foe.  
 Seest thou yon dreary plain, forlorn and wild, 180  
 The seat of desolation, void of light,

L. 157. *Cherub*] in the singular number, and *Cherubim* in the plural, Heb. i. e. *fulnes of knowledge* ; angels of the first order, first mentioned, *Gen.* iii. 24. They were represented in the tabernacle and temple in human shape, with two wings, *Exod.* xxv. 18. 2. *Chron.* iii. 10.

L. 170. *Ministers.*] Fr. Lat. *servants*. Here, the executioners of God's vengeance upon these rebels ; the holy angels. See *Psal.* ciii. 20.

Save what the glimmering of these livid flames  
 Casts pale and dreadful? Thither let us tend  
 From off the tossing of these fiery waves;  
 There rest, if any rest can harbour there; 185  
 And re-assembling our afflicted powers,  
 Consult how we may henceforth most offend  
 Our enemy, our own loss how repair,  
 How overcome this dire calamity,  
 What reinforcement we may gain from hope, 190  
 If not, what resolution from despair.

Thus Satan talking to his nearest mate  
 With head uplift above the wave, and eyes  
 That sparkling blaz'd, his other parts besides  
 Prone on the flood, extended long and large 195  
 Lay floating many a rood, in bulk as huge  
 As whom the fables name of monstrous size,  
 Titanian, or Earth-born, that warr'd on Jove,  
 Briareos or Typhon, whom the den  
 By ancient Tarsus held, or that sea-beast 200

L. 198. *Titanian*,] like to *Titan*, Lat. Gr. from the Heb. i. e. *earth* or *mud*. The fable is thus; Titan was the elder brother of Saturn; he gave the right of inheritance to him, upon condition that none of his male children should live, so the government should return to him and his issue. But finding that Jupiter, Neptune, and Pluto were brought up secretly, he, with his sons, made war upon Saturn, took him, his wife and children, prisoners, until Jupiter came to age, who defeated Titan with his thunderbolts, and punished the Titans in hell and other places.

L. 199. *Typhon*,] or *Typhoeus*; Heb. and Phenic. i. e. *an inundation*, Gr. i. e. *an inflammation* or *smoking*; because he was thunder-struck by Jupiter. A monstrous giant, half man half serpent. His head, they say, reached to heaven, his hands from one end of the earth to the other, and he blew fire out of his mouth. These two were the chief of the giants. In the war with the gods, they heaped mountains upon mountains, and battered heaven with huge rocks and islands plucked out of the sea; Jupiter struck him with thunderbolts, and laid him under mount *Ætna*. By this fable they meant the winds which blow from one end of heaven to the other, and from it to the earth; Jupiter's conquering him signifies, that the sun moderates and tempers the winds.

L. 200. *Tarsus*.] In a cave near this city Typhon was buried, according to some authors, whom our author follows; but others say, it was under mount *Etna*. Strabo says, that *Anchiale* and *Tarsus* were built by *Sardanapalus* the last emperor of the Assyrian monarchy, about *A. M.* 3242, both in one day; and that *Tarsus*

Leviathan, which God of all his works  
 Created hugest that swim the ocean-stream :  
 Him haply slumb'ring on the Norway foam,  
 The pilot of some small night-founder'd skiff  
 Deeming some island, oft, as seamen tell, 205  
 With fixed anchor in his scally rind  
 Moors by his side under the lee, while night  
 Invests the sea, and wished morn delays :  
 So stretch'd out huge in length the arch-fiend lay  
 Chain'd on the burning lake : nor ever thence 210  
 Had ris'n, or heav'd his head, but that the will  
 And high permission of all-ruling Heaven  
 Left him at large to his own dark designs ;  
 That with reiterated crimes he might  
 Heap on himself damnation, while he sought 215  
 Evil to others ; and enrag'd might see  
 How all his malice serv'd but to bring forth  
 Infinite goodness, grace and mercy shown  
 On man by him seduc'd ; but on himself  
 Treble confusion, wrath and vengeance pour'd. 220  
 Forthwith upright he rears from off the pool  
 His mighty stature ; on each hand the flames  
 Driv'n backward slope their pointing spires, and roll'd  
 In billows, leave i' th' midst a horrid vale.  
 Then with expanded wings he steers his flight 225  
 Aloft, incumbent on the dusky air,  
 That felt unusual weight ; till on dry land  
 He lights, if it were land that ever burn'd

excelled Athens, Alexandria, and Rome, for polite literature.

L. 201. *Leviathan*.] Lat. Gr. from the Heb. i. e. *a heap of serpents* ; as if many serpents were gathered together into one, to make up that one huge creature. Some take it to be the whale, but the whale hath no scales ; others the crocodile or alligator. It is beautifully described, Job xli. 15.

L. 203. *Norway*.] Sax. i. e. *the north way* ; a country on the north of Europe, about 1300 miles in length, and 260 in breadth. Here, the German ocean, which washeth Norway, Greenland and Iceland. The whales live in these cold northern seas, and also in the cold coast of Patagonia, near the streights of Magellan, in great abundance, but rarely in the warm, because of their excessive fatness ; for they would melt and be parboiled in hot waters.

With solid, as the lake with liquid fire ;  
 And such appear'd in hue, as when the force 230  
 Of subterranean wind transports a hill  
 Torn from Pelorus, or the shatter'd side  
 Of thund'ring *Ætna*, whose combustible  
 And fuel'd intrails thence conceiving fire,  
 Sublim'd with mineral fury, aid the winds, 235  
 And leave a singed bottom all involv'd  
 With stench and smoke : such resting found the sole  
 Of unblest'd feet. Him follow'd his next mate,  
 Both glorying to have 'scap'd the Stygian flood  
 As gods, and by their own recover'd strength, 240  
 Not by the sufferance of supernal power.

Is this the region, this the soil, the clime,  
 Said then the lost archangel, this the seat  
 That we must change for heav'n, this mournful gloom  
 For that celestial light ? Be' it so, since he 245  
 Who now is sov'reign can dispose and bid  
 What shall be right : farthest from him is best,  
 Whom reas'n hathequall'd, force hath made supreme  
 Above his equals. Farewell happy fields,

L. 232. *Pelorus*.] Lat. Gr. Heb. and Phen. i. e. a *pilot* ; or Gr. from *Pelorus*, an African pilot, whom, they say, Hannibal slew and buried, supposing he had betrayed him ; but finding his mistake, he erected a statue for him in a high place near the sea, which he called *Pelorus*.

L. 233. *Ætna*.] Lat. Gr. from the Heb. *Attuno*, i. e. a *furnace*, *chimney* ; or *Ætuna*, i. e. a *mist* ; because of the perpetual smoke ascending from the top of it. Pindar, an ancient Greek poet, calls it a *celestial column*, from its height, being the highest mountain there ; on the top of it may be seen all the island, and to Africa. A volcano or burning mountain on the east side of Sicily, about six miles in compass, 100 feet perpendicular, and a mile of ascent, which always casts up smoke, flames, ashes, and sometimes great stones, liquid metal and sulphur, which devour all things before them. This mountain has burnt above 3000 years past, but is not in the least consumed ; it hath snow upon the top, vineyards and fruitful pastures on the sides, and at the bottom. It hath had nine terrible eruptions that we know of ; the most dreadful were in A. D. 1538, 1669, and 1693.

L. 243. *Arch-angel*.] Gr. i. e. an *arch* or *principal angel*, who has power over others. See Dan. viii. 16. Luke i. 19. Rev. xii. 7. Here, Satan ; and probably he is the only archangel that is out of heaven.



Where joy for ever dwells : hail horrors, hail. 250  
Infernal world, and thou profoundest hell

Receive thy new possessor ; one who brings  
A mind not to be chang'd by place or time.

The mind is its own place, and in itself  
Can make a heav'n of hell, a hell of heav'n. 255

What matter where, If I be still the same,  
And what I should be, all but less than he

Whom thunder hath made greater ? Here at least  
We shall be free ; th' Almighty hath not built

Here for his envy, will not drive us hence : 260  
Here we may reign secure : and in my choice

To reign is worth ambition, though in hell :

Better to reign in hell, than serve in heav'n.

But wherefore let we then our faithful friends,  
Th' associates and copartners of our loss, 265

Ly thus astonish'd on th' oblivious pool,  
And call them not to share with us their part

In this unhappy mansion, or once more

With rallied arms to try what may be yet  
Regain'd in heav'n, or what more lost in hell ? 270

So Satan spake, and him Beelzebub

Thus answer'd : Leader of those armies bright,  
Which but th' Omnipotent none could have foil'd,

If once they hear that voice, their liveliest pledge  
Of hope in fears and dangers, heard so oft 275

In worst extremes, and on the perilous edge

Of battle when it rag'd, in all assaults

Their surest signal, they will soon resume

New courage and revive, though now they ly  
Groveling and prostrate on yon lake of fire, 280

As we erewhile, astounded and amaz'd,

No wonder, fall'n such a pernicious height.

He scarce had ceas'd when the superior fiend  
Was moving tow'rd the shore ; his pond'rous shield,

Ethereal temper, massy, large, and round, 285  
Behind him cast : the broad circumference

Hung on his shoulders like the moon, whose orb

Through optick glafs the Tufcan artift views  
 At evening from the top of Fefole,  
 Or in Valdarno, to defcry new lands, 290  
 Rivers or mountains in her fotty globe.  
 His fpear, to equal which the tallcft pine  
 Hewn on Norwegian hills, to be the maff  
 Of fome great ammiral, were but a wand,  
 He walk'd with to fupport uneafy fteps 295  
 Over the burning marle, (not like thofe fteps  
 On heaven's azure), and the torrid clime  
 Smote on him fore befides, vaulted with fire.  
 Nathlefs he fo endur'd, till on the beach  
 Of that inflamed fea he flood, and call'd 300  
 His legions, angel-forms ; who lay intranc'd  
 Thick as autumnal leaves that ftrow the brooks  
 In Vallombrofa, where th' Etrurian fhades  
 High over-arch'd imbow'r ; or fcatter'd fedge

L. 288. *Tufcan.*] One of the Tufci or Hetrufci ; the ancient people of Tufcany in Italy, that came from Phenicia, but Juftin fays from Lydia, *lib.* 20. The Latins had long wars with them, and at laft conquered them under Servius Tullus, the fixth king of Rome. It is now a fine country, fubject to the Grand Duke of Tufcany, in extent about 144 miles. It was called *Hetruria*, now *Tufcany*, and the people *Tufcans* or *Hetrurians*.

*Ibid.* *Artifi.*] Fr. Lat. *One that is skill'd in any art or fcienc* : Milton means Galileo Galilei, an excellent aftronomer, and native of Florence, the capital of Tufcany, chief philofopher and mathematician to the Grand Duke of Tufcany, who invented thofe glaffes, whereby he difcovered fpois in the fun ; mountains, rivers, &c. in the moon ; the nature of the Milky-way ; the various appearances of Saturn ; many new ftars about Orion and Cancer ; and 62,500 ftars, whereof 63 only appeared to the bare eye.

L. 289. *Fefole.*] Vulg. *Fieffole* and *Fiezzole* ; called *Feffole* by Tit. Livius, Pliny, and Silius Italicus. It was an ancient city of Tufcany near Florence, the refidence of the Tufcan augurs, who taught the old Romans their fuperftitious divinations, facrifices, &c. Here the great Galileo refided, and made his aftronomical obfervations from the top of the towers thereof.

L. 290. *Valdarno.*] Ital. from the Lat. i. e. *The valley on the river Arnus*. It is a fruitful vale on the river Arno, which runs thro' Tufcany and by Florence into the Tufcan fea.

L. 303. *Vallombrofa.*] Ital. Lat. i. e. *a fady valley* ; a fruitful and pleafant valley in Tufcany, full of fhades and fruitful trees.

*Ibid.* *Etrurian.*] *Hetruria*, *Tbufcia*, or *Tufcia*, Lat. ; the great dukedom of Tufcany.

Aflote, when with fierce winds Orion arm'd 305  
 Hath vex'd the Red-sea coast, whose waves o'erthrew  
 Buziris and his Memphian chivalry,  
 While with perfidious hatred they pursu'd  
 The sojourners of Goshen, who beheld  
 From the safe shore their floating carcases 310  
 And broken chariot-wheels : so thick bestrown  
 Abject and lost lay these, covering the flood,  
 Under amazement of their hideous change.  
 He call'd so loud, that all the hollow deep  
 Of hell resounded : Princes, potentates, 315  
 Warriors, the flow'r of heav'n, once yours, now lost,  
 If such astonishment as this can seize  
 Eternal spi'rits ; or have ye chosen this place  
 After the toil of battle to repose

L. 305. *Orion.*] Lat. from the Gr. i. e. *urine*, or *tempest*.—An astron. term. It is a southern constellation of 30 stars, rising on the 9th of March, and setting in November ; and bringeth storms and rain with it. See *Job*. ix. 9. *Amos*. v. 8. Some call Orion the god of the winds.

L. 306. *Red sea.*] Heb. It is so called from Esau or Edom, because of the red coloured pottage which he purchased of Jacob ; for his dominions lay along that sea, and from him the country was called *Idumea*, i. e. *red* : and so the old Egyptians called it *Rytbra*, i. e. *red*, which the Greeks turned into *Brytbra* or *Erythras*, and the Latins into *mare Erythreum*, i. e. *the Red sea*. But in the Hebrew it is called *Supb*, i. e. *the sea of sedge or weeds*, which grow and float upon it in abundance. This sea parts Egypt from Arabia, and therefore it is called also the *Arabian gulf*.

L. 307. *Buziris.*] Lat. from the Gr. i. e. *a manager of Oxen* ; because he butchered men like oxen ; a cruel tyrant of Egypt in the time of Moses, who under a pretence of entertaining strangers, sacrificed them upon his altars. He built the famous city of Zoan or Tanais, and made it the seat of his kingdom.

*Ibid. Memphian.*] Of or belonging to Memphis ; Heb. i. e. *a populous country*, or *great city*. In Hebrew it is called *Moph*, and *Noph*, which the Greeks turned into *Memphis*. This great city was built, as some say, a little before the flood ; and being afterwards repaired, and enlarged, it became the royal city of Egypt, till the time of the Ptolemies, who resided at Alexandria, because it was built by Alexander the Great. It was a great city, seven leagues in circuit, because in length of time four cities became one, and stood on the west side of the Nile.

L. 315, *Potentates.*] Fr. Ital. Lat. i. e. *mighty ones* ; governors rulers of nations. Here, some grandees among them.

Your wearied virtue, for the ease you find 320  
 To slumber here, as in the vales of heaven?  
 Or in this abject posture have ye sworn  
 To' adore the conqueror? who now beholds  
 Cherub and Seraph rolling in the flood  
 With scatter'd arms and ensigns, till anon, 325  
 His swift pursuers from heav'n-gates discern  
 Th' advantage, and descending tread us down  
 Thus drooping, or with linked thunderbolts  
 Transfix us to the bottom of this gulf.  
 Awake, arise, or be for ever fall'n. 330  
 They heard, and were abash'd, and up they sprung  
 Upon the wing; as when men wont to watch  
 On duty, sleeping found by whom they dread,  
 Rouse and bestir themselves e're well awake.  
 Nor did they not perceive the evil plight 335  
 In which they were, or the fierce pains not feel;  
 Yet to their general's voice they soon obey'd  
 Innumerable. As when the potent rod  
 Of Amram's son, in Egypt's evil day,  
 Wav'd round the coast, up call'd a pitchy cloud 340  
 Of locusts, warping on the eastern wind,  
 That o'er the realm of impious Pharaoh hung

L. 339. *Egypt*] Lat. from the Gr. i. e. *the land of the Egopti, Cophti, and Copti*, from Coptus the capital of Thebais, a city mentioned by Strabo and Plutarch; or from Coptim the people and first king that settled in that country, and of the posterity of Ham; or from Egyptus, the brother of Danaus, and an ancient king of it.— This monarchy lasted 1300 years, till Alexander the Great. In the Old Testament it is called the land of Ham and Mizraim. (Mizraim signifies afflictions, and is a prediction of the tribulations the people of God were afterwards to suffer there.)

L. 341. *Locusts*.] Ital. Lat. q. *locustians*. i. e. *burning or laying places waste*. They are mischievous flies, like grasshoppers, that destroy the grass, corn, and fruits, where-ever they go, very common in Egypt, Africa, and other hot countres; they live about five months only; but these were extraordinary, both for their number, and the end for which they were sent; the ninth plague of Egypt, sent by God to humble that proud tyrant.

L. 342. *Pharaoh*.] *Old Egypt*, i. e. *a crocodile*, for the people worshipped that creature out of fear. Josephus translates it a king. Pharaoh was the common name of their kings from the beginning to the conquest of Alexander the Great, for 1660 years, under forty



Like night, and darken'd all the land of Nile ;  
 So numberless were those bad angels seen  
 Hovering on wing under the cope of hell, 345  
 Twixt upper, nether, and surrounding fires ;  
 Till, as a signal giv'n, th' uplifted spear  
 Of their great sultan waving to direct  
 Their course, in even balance down they light  
 On the firm brimstone, and fill all the plain ; 350  
 A multitude, like which the populous North  
 Pour'd never from her frozen loins, to pass  
 Rhene or the Danaw, when her barbarous sons  
 Came like a deluge on the south, and spread

seven kings; as that of *Abimelech*, Heb. i. e. *my father the king*; among the Philistines; Augustus and Cæsar among the Romans; yet many of them had proper names, as Sesostris, So, Neco, Orpha, &c.

L. 343. *Nile*.] *Old Egypt*, or contracted from *Nabal*, Heb. i. e. *the river*; for that language came near to the Hebrew, and in the Old Testament it is called *Nabal Mizram*, i. e. *the river of the Egyptians*; because it is the chief and only river there; from which the Greeks and the Targum call it *Nilos*.—It is usual in many countries to call their chief river so: Thus the Ganges in India, thus *Meschafcebe* (which the French call *Mississippe*) from *Cebe*, i. e. *the river*, and *Meschba*, i. e. *the great*; *the great river*. The Nile is also called *Sebor*, Josh. xiii. 3. from thence the Ethiopians named it *Shicri*, *Shibri*, and *Siri*, till it passes into the confines of Egypt and the last cataract. These words are of the same signification in the Ethiopick, and signify *black*; because the waters of it are black and turbid. It is the noblest river in all Africa, rising in and running through Ethiopia, from south to north; it divides Egypt in the middle, waters it all over once a year, viz. June, July, August, and part of September; and discharges itself into the Mediterranean sea at seven mouths formerly, see *Isa*. xi. 15. but only two of them are navigable at this time, one at Damietta, and another at Rosetta; the other five being small ones, filled up with sands or artificial canals, after a long course of 1000 German miles, or 4000 English.

L. 353. *Rhene*.] or *Rbine*; *Teut.* i. e. *pure*; because of the cleanness of the waters; or *Gr.* i. e. *the flood or river*; because it is a vast one. A large river in Germany, rising in the Alps, parts France and Germany, and after a long course of 1000 miles throws itself into the German ocean, in two large mouths near the Briel; therefore Virgil calls it *Bicornes*, i. e. *having two horns, or passages*.

*Ibid.* *Danaw*.] *Danow*, *Danube*, and by the natives *Tonarw*, *Teut.* i. e. *thunder*; because of the thundering noise of its rapid current and three grand cataracts.——Or *Danubius*, *Lat.* q. *Danivius*, i. e. *snowy*, from the abundance of snow that falls upon the adjacent mountains, and swells the river; or from *Danai*, an ancient people

Beneath Gibraltar to the Lybian sands. 355  
 Forthwith from every squadron and each band  
 The heads and leaders thither hasted where stood  
 Their great commander; godlike shapes and forms  
 Excelling human, princely dignities,  
 And pow'rs that erst in heav'n sat on thrones; 360  
 Though of their names in heav'nly records now  
 Be no memorial, blotted out and ras'd,  
 By their rebellion, from the books of life.  
 Nor had they yet among the sons of Eve 365  
 Got them new names: till wandr'ing o'er the earth,  
 Through God's high sufferance for the trial of man,  
 By fallities and lies the greatest part  
 Of mankind they corrupted to forsake  
 God their Creator, and th' invisible  
 Glory of him that made them to transform 370  
 Oft to the image of a brute, adorn'd  
 With gay religions full of pomp and gold,  
 And devils to adore for deities:  
 Then were they known to men by various names,  
 And various idols through the heathen world. 375  
 Say, Muse, their names then known, who first, who last,  
 Rous'd from the slumber, on that fiery couch,  
 At their great emper'or's call, as next in worth  
 Came singly where he stood on the bare strand,  
 While the promiscuous croud stood yet aloof. 380

that are said to have dwelt thereabouts. A grand river in Europe; it riseth in Suaben, runs through Germany, Bavaria, Austria, Hungary, Bulgaria, &c. into the Euxine sea in six or seven mouths, (but only two are navigable) after the course of near 2000 miles, wherein it receives sixty other rivers, whereof thirty are navigable. It is very broad, and 200 feet deep in divers places, and abounds with many large islands and villages.

L. 355. *Gibraltar.*] Arab. *Jibil Tharek*. i. e. the mountain of *Tharek*, captain of the Moors, *A. D.* 718: when from Africa they invaded Spain, and pitched first upon that promontory, which is upon the mouth of the streights between Spain and Africa. These streights were formerly called *the Streights of Hercules and of Gades*. From that time the Moors possessed Spain 760 years, till 900,000 of them were expelled by Ferdinand and Isabella, *A. D.* 1492. But the Moorish is still spoken in some parts of it, and many of their customs and savage dispositions continue in the blood of the Spaniards to this day.

The chief were those who from the pit of hell  
 Roaming to seek their prey on earth, durst fix  
 Their seats long after, next the seat of God,  
 Their altars by his altar, gods ador'd  
 Among the nations round, and durst abide 385  
 Jehovah thund'ring out of Sion, thron'd  
 Between the Cherubim ; yea, often plac'd  
 Within his sanctuary itself their shrines,  
 Abominations ; and with cursed things  
 His holy rites and solemn feasts profan'd, 390  
 And with their darkness durst affront his light.  
 First Moloch, horrid king, besmear'd with blood

L. 384. *Altar*] *Teut. Dut. Fr. Lat. i. e. bigb* ; because it was raised above the ground : or, *to burn* ; because sacrifices were offered upon altars. From the Heb. *Arar*, i. e. *to pray or imprecate*, or of *El, God* ; and *Tar*, *a place appointed for the worship of God*.

L. 388. *Sanctuary* ] *Fr. from the Lat. i. e. a holy and sanctified place*. The most holy part of the tabernacle, within the veil, and in the west end of Solomon's temple, adorned with two cherubims, the ark of the covenant, and the extraordinary presence of God. It was unlawful for any man to enter into it, but the high priest only, and that but once in the year, on the great day of atonement, which answered to the first of our September. The most sacred place was called *the holy of holies*, i. e. *the most holy place*, Levit. xvi. 23.

*Ibid. Shrines.* ] *Fr. Sax. Lat. i. e. desks, cabinets, or closets*. The Saxons meant thereby closets or temples, like the *lares* among the old Romans ; wherein they kept the reliques of their saints, and the latter their gods. In these they made their prayers. Shrines were the altars or temples of those idols, where these devils were worshipped. Here the temple of the true God was made a repository for those idols ; for so Solomon, Manasses, and other wicked kings of Judah did.

L. 392. *Moloch.* ] *Molech, Milcom, Melcom* ; Heb. i. e. *a king*. An idol of the Ammonites, strictly forbidden the Jews, Levit. xviii. 21. xx. 2. The prophets denounced, and God executed grievous judgments upon all the worshippers of it ; and no wonder, for it was a most infamous idol. 1<sup>st</sup>, In his assuming the name of a king, and robbing God of his sovereignty and glory. 2<sup>dly</sup>, In the inhumanity of the worship paid him. Moloch was a hollow statue of brass, with the head of an ox, and the hands of a man, with seven chapels. It was made red hot, then the priests threw the sacrifices into its arms, where they were burnt to death in a dreadful manner. The Carthaginians offered 200 children of their nobility to it at one time, and 300 at another ; which made Darius send ambassadors to Carthage, with an edict to forbid them that inhumanity, 490 years before Jesus Christ. See *Justin. Hist. lib. 19. cap. 1.*

Of human sacrifice, and parents' tears,  
 Though for the noise of drums and timbrels loud  
 Their children's cries unheard, that pass'd through fire  
 To his grim idol. Him the Ammonite 396  
 Worshipp'd in Rabba and her wat'ry plain,  
 In Argob, and in Basan, to the stream  
 Of utmost Arnon. Nor content with such  
 Audacious neighbourhood, the wisest heart 400  
 Of Solomon he led by fraud to build  
 His temple right against the temple' of God  
 On that opprobrious hill, and made his grove  
 The pleasant valley' of Hinnom, Tophet thence

L. 396. *Ammonites.*] The posterity of Ben-Ammi, Heb. i. e. *the son of my people*; the son of Lot by his youngest daughter, Gen. xix. 38,

L. 397. *Rabba.*] or *Rabbath*, Heb. i. e. *great*; the chief city of the Ammonites, on the north east side of Jordan and the river Arnon. It was well watered by the springs of mount Arnon and mount Gilead; therefore, it was called *the city of waters*; 2 Sam. xii. 27. David took and plundered it, and made all the inhabitants slaves.— There the brave Uriah lost his life, 2 Sam. xi. 17.

L. 398. *Argob.*] Heb. i. e. *a lump of earth, or gravel*; a large, very fruitful, and populous country, lying on the east of Jordan among the mountains. It belonged to Og, king of Basan, near mount Gilead, Deut. iii. 13. 14. Afterwards it was called *Trabonitis*, Gr. i. e. *rocky, or stony*. See Luke iii. 1.

Ibid. *Basan.*] or *Bashan*, Heb. i. e. *in ivory, or tooth*; because it lay between two ranges of mountains, like the tooth of an elephant.

L. 399. *Arnon.*] Heb. i. e. *a wild ash*; because these trees grew upon the banks of it in abundance.

L. 401. *Solomon.*] *Salomon*, or *Schelamoch*, Heb. i. e. *peace, or peaceable*; because he was a peaceable prince, not like his father; the son of David by Bathsheba, (Heb. i. e. *the daughter of the oath*,) the third king of Israel, and the wisest of all mortals since the fall of Adam, 1 Kings iv. 29.; yet he fell into this abominable idolatry, and built a temple to this devil, near that which he himself had erected to the living and true God, to gratify his idolatrous wives, 1 Kings xi. 5.

L. 404. *Hinnom*] Heb. i. e. *gracious*. This was the name of the possessor of the valley, which is also called *the valley of Ben Hinnom*. Heb. i. e. *of the son of Hinnom*. It lies at the foot of mount Moriah, and mount Olivet, southward. There stood the grove of Moloch, wherein they offered children, and other sacrifices, to this cruel idol. It was also called *the valley of Tophet*, and our Saviour likened it to hell. The valley of Jehosaphat runs across the mouth of it, which is so called, because there that pious king was buried.

Ibid. *Tophet.*] Heb. i. e. *a drum*; because idolaters beat drums,



And black Gehenna call'd, the type of hell. 405  
 Next Chemos, th' obscene dread of Moab's sons,  
 From Aroar to Nebo, and the wild  
 Of southmoſt Abarim; in Heſebon  
 And Horonaim, Seon's realm, beyond

*Ec.* to drown the cries of the miſerable creatures which were broiled to death in that pit of fire. A cruelty which God never commanded, always abhorred, ſtrictly prohibited, and ſeverely puniſhed, Jer. vii. 31. xix. 5.

L. 405. *Gebenna*] Gr. from the Heb. i. e. *the land of Hinnom*; for Hinnom was the lord of it: and *Tophet*, becauſe idolaters beat drums in the grove of Moloch, which ſtood there: but our Saviour, and others, mean the place of the damned thereby, Mat. xviii. 9. becauſe of the dreadful torments there.

L. 406. *Chemos*] or *Kemos*; II. Heb. i. e. *ſwift*. or *ſpeedy*, from the ſwiftness of the ſun, which this idol repreſented. Others ſay, *hid and concealed*; becauſe of the ſhameful prostitutions and rites of this idolatry.

R. 407, *Aroar*,] or *Aroer*, Heb. i. e. *beat*, or *deſtroyed and rooted out*; becauſe Jephtha won a memorable battle near it, Judges xi. 33.

*Ibid. Nebo*,] Heb. i. e. *a prophecy*; a city and mountain of the Moabites, near to mount Piſgah, twenty miles from Jeruſalem eaſtward, on the eaſt ſide of the Dead Sea, belonging to Sihon king of Og, very good for paſture and cattle, being a mountainous country. Upon this mountain Moſes had a fair view of Canaan, died, and was buried, Deut. xxxiv. 1. and there Jeremy hid the tabernacle, ark, and altar of incenſe, in a hollow cave, 2 Maccab. ii. 5.

L. 408. *Abarim*] Heb. i. e. *bridges*, or *paſſages*; becauſe of divers fords over Jordan near to theſe mountains. A ridge of mountains lying along the eaſt of the Dead Sea, belonging to Moab, which parts the kingdoms of the Moabites, Edomites, and Ammonites. Nebo, Piſgah, and Peor were ſeveral mountains in this track, Numb. xxxiii. 47. Deut. xxxii. 49.

*Ibid. Heſebon*,] for *Heſhbon*, Heb. i. e. *numbering*, *thinking*, or *inſtructing*; becauſe there was an academy or ſchool. The royal city of Sihon, or Schon, king of the Amorites; therefore, Sihon is called king of Heſhbon, Deut. i. 4.

L. 409, *Horonaim*.] Heb. i. e. *the mountains*, or *furies*; and in the Syriack, *liberties*. Two cities of the Moabites; one was called the Upper, and the other Inferior or Lower, Iſa. xv. 5. There Sanballat, the bitter enemy of Nehemiah, was born, Nehem. ii. 10.

*Ibid. Sebon*,] or *Siebon*, Heb. i. e. *rooting up*, or *deſtroying utterly*; becauſe he was a cruel oppreſſor of his neighbours. A king of the Amorites, who reſuſed the Iſraelites a paſſage through his dominions into Canaan, which occaſioned a bloody war; but they vanquiſhed him, and poſſeſſed all his country, Numb. xxi. 22, 32. He had taken Horonaim from the Moabites; therefore, Milton judiciously calls theſe cities the realm of Seon.

The flow'ry dale of Sibma, clad with vines, 410  
 And Eleale, to th' Asphaltick pool.  
 Peor his other name, when he entic'd  
 Israel in Sittim, on their march from Nile,  
 To do him wanton rites, which cost them woe.  
 Yet thence his lustful orgies he enlarg'd 415  
 Ev'n to that hill of scandal, by the grove  
 Of Moloch homicide; lust hard by hate;  
 Till good Josiah drove him thence to hell.  
 With these came they, who from the bord'ring flood  
 Of old Euphrates, to the brook that parts 420

L. 411. *Eleale,*] or *Elealech*, Heb. i. e. *the ascension*, or *burnt offering of God*. A town six miles from Heshbon, belonging to Sihon, beyond Jordan to the east, and thirty-six miles from Jerusalem. It fell to the tribe of Reuben, after the conquest of these countries, Numb. xxxii. 37. It abounded with vines, and other good fruits, and was a strong city in the days of St. Jerome; he flourished in the fourth century and died in 420.

*Ibid Asphaltos,*] or *Asphaltus*, Lat. from the Gr. i. e. *yielding bitumen*, or *sulphur*. A lake of Sulphureous, salt and bitter water in Judea, where Sodom and Gomorrah stood, thirty-five miles from Jerusalem to the east, about twenty-four leagues long, and six or seven broad. On the east and south it is inclosed with exceeding high mountains, viz. Abarim, Nebo, Pisgah, Peor; on the north with the plains of Jericho; and on the west with the land belonging to the tribe of Judah, Jerusalem, &c.

L. 412. *Peor.*] *Baal-peor* *Baal-pheor*; III. Heb. i. e. *a naked god* or *lord*, or *he that sheweth his nakedness publicly*. An idol of the Moabites and Midianites, the same as Chemos, the beastly and obscene Priapus of the Greeks and Romans. An abominable idol, frequently mentioned in holy writ, with the utmost abhorrence, as it well deserved. Jeremiah calls it so by way of disgrace, chap. II. 13.

L. 413. *Sittim,*] or *Sbittim*, i. e. *scourges*, or *thorns*. A place in the plains of Moab, sixty furlongs, or eight miles from Jordan, where the Israelites encamped last under the conduct of Moses; and where they were tempted by the wicked counsels of Balaam to commit fornication with the women of Moab, and to sacrifice to this devil; which provoked God to destroy 24000 of them. Here grew that wood whereof the ark of the covenant was made, Exod. xxv. 10. xxxvii. 1.

L. 418. *Josiah.*] Heb. i. e. *the fire*, or *zeal of the Lord*. The 18th king of Judah, the pious son of a very wicked father and grandfather. He was a great reformer of religion. He destroyed all those idol temples and groves, as it was foretold of him by name 360 years before he was born, 1 Kings xiii. 2. 2 Kings xxiii. 10.

L. 420. *Euphrates.*] Lat. Gr. from the Heb. *Pbrath*, or *Parah*, i. e. *fruitful*; because it renders those countries very fruitful, which it overfloweth at a certain season yearly. The principal of the

Egypt from Syrian ground, had general names  
 Of Baalim and Ashtaroth ; those male,  
 These feminine. For spirits when they please  
 Can either sex assume, or both ; so soft  
 And uncompounded is their essence pure ; 425  
 Not ty'd or manacled with joint or limb,  
 Nor founded on the brittle strength of bones,  
 Like cumbrous flesh ; but in what shape they choose,  
 Dilated or condens'd, bright or obscure,  
 Can execute their airy purposes, 430  
 And works of love or enmity fulfil.  
 For those the race of Israel oft forsook  
 Their living strength, and unfrequented left  
 His righteous altar, bowing lowly down  
 To bestial gods ; for which their heads as low 435  
 Bow'd down in battle, sunk before the spear  
 Of despicable foes. With these in troop  
 Came Astoreth, whom the Phenicians call'd  
 Astarte, queen of heav'n, with crescent horns ;  
 To whose bright image nightly by the moon 440  
 Sidonian virgins paid their vows and songs ;

four rivers of Paradise, Gen. ii. 14. It is the largest in Asia, and the most famous river upon earth ; rising in the mountains of Armenia, the Tygris, and many more join it ; it waters Mesopotamia, passeth by and through Babylon, renders many countries very fruitful ; and, after a course of 2000 miles, discharges itself into the Persian ocean.

L. 422. *Baalim*,] and *Baal* ; IV. Heb. i. e. *lords* and *lord*. This was the first idol in the world, erected at Babylon in memory of Belus or Nimrod, whom Ninus, his son and successor, deified after his death, and was worshipped all the world over, though under different names, viz. *Baal-berith*, *Baal-gad*, *Baal-meon* *Baal-peor*, *Baal-semen*, *Baal-zebub*, *Baal-zephon*, &c.

Ibid. *Ashtaroth*,] or *Asthereth* ; V. Heb. Plur. i. e. *flocks* and *herds* ; because sheep, goats, &c. were offered to her. A goddess of the Assyrians, Syrians, Phenicians, Sidonians, Carthaginians, Jews, Greeks, Romans, &c. but under different names.

L. 438. *Phenicians*,] Heb. q. *Bene-anak*, i. e. *the sons of Anak*, a gigantic man, who, with his race, inhabited that country. The people of Phenicia, Palestine, or Canaan, called the *Philistines*.

L. 439. *Astarte*,] VI. Heb. i. e. *a flock* ; from *Ashtoreth*, according to the Phenician dialect ; and one of their goddesses. *Astarte* is *Sephora*, the wife of *Moses*, and the moon.

L. 441. *Sidon*,] Heb. i. e. *a fish* ; because of the great plenty and

In Sion also not unfung, where stood  
 Her temple on th' offensive mountain, built  
 By that uxorious king, whose heart, though large,  
 Beguil'd by fair idolatresses, fell 445  
 To idols foul. Thammuz came next behind,  
 Whose annual wound in Lebanon allur'd  
 The Syrian damsels, to lament his fate  
 In amorous ditties all a summer's day;  
 While smooth Adonis from his native rock 450  
 Ran purple to the sea, suppos'd with blood  
 Of Thammuz yearly wounded: the love-tale  
 Infected Sion's daughters with like heat;  
 Whose wanton passions in the sacred porch  
 Ezekiel saw, when, by the vision led, 455  
 His eye survey'd the dark idolatries  
 Of alienated Judah. Next came one,

riches which the inhabitants got by the trade of fish; or of Sidon, the first son of Canaan, who first built it, Gen. x. 15. i. e. a hunter.

L. 446. *Thammuz.*] Egypt. from the Heb. i. e. *bidden*, or, *death*; because of the secret, infamous, and obscene rites performed to this idol, which was death to utter; or from *Thamuz*, Heb. i. e. *June* because these feasts were kept in June. This goddess was Thammuz among the Egyptians, Carthaginians and Jews, but Adonis among the Romans, &c.

L. 447. *Lebanon.*] Heb. from *Laban*; i. e. *white*; because the top of it appears white with snow; or *frankincense*, because it abounds upon it. A very long, large, and high mountain in Syria, about 200 miles in length, from Damascus to the Mediterranean sea westward, and the boundary of Canaan to the north, about 120 miles from Jerusalem. It is famous for cedar trees, which grow only there and in some woods of America.

L. 450. *Adonis.*] Heb. i. e. *lord*. An Assyrian idol, the same as Thammuz. The tale is; this Adonis was a fine youth, the son of Cynra, king of Cyprus, by his daughter Myrrha, beloved of Venus and Proserpina, killed by a wild boar upon mount Lebanon while he was hunting, and much lamented by these goddesses. These women kept a solemn feast at that time, weeping, lamenting, and beating themselves for his death; afterwards they rejoiced at his return to life. The festival of Adonis was celebrated through Greece, in honour of Venus and Adonis, for two days. See *Potter's Antiq. of Greece*, vol. I. p. 328.

L. 455. *Ezekiel.*] or *Jeezekiel*, Heb. i. e. *the strength of God*. The third of the four great prophets, carried a captive to Babylon with Jechoniah, when he was young; the son of Buz, a very learned priest.



Who mourn'd in earnest, when the captive ark  
 Maim'd his brute image, head and hands lopt off  
 In his own temple, on the grunsel edge, 461  
 Where he fell flat, and sham'd his worshippers:  
 Dagon his name, sea-monster, upward man  
 And downward fish; yet had his temple high  
 Rear'd in Azotus, dreaded through the coast  
 Of Palestine, in Gath, and Ascalon, 465  
 And Accaron, and Gaza's frontier-bounds.  
 Him follow'd Rimmon, whose delightful seat  
 Was fair Damascus, on the fertile banks

L. 462. *Dagon*] VIII. Heb. i. e. *a fish*. A god of the Syrians and Philistines, who got vast riches by fish; which they ascribed to this idol. It was half a fish and half a man.

L. 464. *Azotus*,] or *Asbdod*, Heb. i. e. *laying waste*; because it was a strong and victorious city; or, *Esh*, i. e. *a fire*; and *Dod*, i. e. *the fire of love*. A sea-port town in Palestine, between Joppa and Ascalon, twenty-two miles from Jerusalem to the west, and one of the five chief governments of the old Philistines. This city was so strong that it held out a siege against Psamiticus king of Egypt, in the time of Manasses king of Judah, for twenty-nine years; and so did also the city of Messina in Sicily, for thirty years against the Lacedemonians; these are the longest sieges mentioned in history.

L. 465. *Gath*.] Heb. i. e. *a wine press*; because much wine was made there, Isa. lxiii. 2. One of the chief cities of the Philistines upon the sea, very rich and powerful, distant from Jerusalem about thirty four miles to the west, and famous for the birth place of that giant Goliath, and others of his huge, terrible family.

Ibid. *Ascalon*.] Heb. i. e. *an ignominious fire*; or from Alcalus, a Lydian, who is said to have founded it. Another of the chief cities of the Philistines on the same sea, thirty miles from Jerusalem to the west.

L. 466. *Accaron*,] or *Ekron*, Heb. i. e. *barrenness*; because it was reared in an unfruitful soil. A city on the south of Gath, about thirty six miles from Jerusalem to the west.

Ibid. *Gaza*,] now *Gazra*. Perf. i. e. *the place of treasure*; because thither Cambyzes of Persia sent those treasures which he had prepared for the Egyptian war. But it was called so, many ages before, Gen. x. 19. or rather Heb. i. e. *a strong tower*, being a very strong and rich place; and also *Constantia*, because Constantine the Great gave it to his sister Constantia. It stands about two miles from the sea on the river Bezor, near Egypt; therefore our author here calls it the frontier bounds of those countries, forty miles from Jerusalem towards the south-west, and was one of the best cities the old Philistines possessed.

L. 468. *Damascus*.] Heb. i. e. *drinking blood*; because there Cain slew his brother; or the habitation of Sem, because he dwelt

Of Abbana and Pharphar, lucid streams.  
 He also' against the house of God was bold : 470  
 A leper once he lost, and gain'd a king,  
 Ahaz, his sottish conqu'ror, whom he drew  
 God's altar to disparage, and displace,  
 For one of Syrian mode, whereon to burn  
 His odious offerings, and adore the gods 475  
 Whom he had vanquish'd. After these appear'd  
 A crew, who under names of old renown,  
 Osiris, Isis, Orus, and their train,

thereabout, as also Adam and Eve, when they were expelled Paradise, as it is reported; or from Eliczer of Damascus, Abraham's chief servant, *Gen. xv. 2.* whom others take to be the founder of it. The metropolis of all Syria, 160 miles from Jerusalem to the north, very beautiful, pleasant, fertile, and well watered by seven rivulets. It is the oldest city upon earth, built soon after the flood, and was in the early days of Abraham, but now it is sorely decayed, and called Damas by the Turks, by a contraction of the old name.

L. 469. *Abbana,*] or *Abana*; Heb. i. e. *stony*; because it runs down mount Libanus among many rocks and stones, is very rapid, broad, and turbid; the chief river that runs by the west and south sides of Damascus, and through it into a great lake hard by. The fish in it are unwholesome.

Ibid. *Pbarphar,*] or *Pbarpar*, Heb. i. e. *fruitful*. Another of the rivers of Damascus, or rather one of the three arms of the Abbana, now the Farfar and Chrysorrhoes, Gr. i. e. *running with gold*, because gold is found in the sands of that river. Some say these are but two branches of the Barraday.

L. 471. *Leper.*] Fr. Ital. Span. Lat. from the Gr. i. e. *a leprous man*, full of scabs or scales; one that is infected with the leprosy, Gr. i. e. *a burning, or very hot disease*. Here, Naaman the Syrian. This whole history is recorded, *2 Kings v. 1.*

L. 472. *Ahaz.*] Heb. i. e. *taking possession*. An idolatrous king of Judah, and the father of the good Hezekiah. He was the 14th king, About A. M. 3025, 762 years before Jesus Christ, and reigned sixteen years. He caused Urijah the chief priest to set up an idolatrous altar, close by the altar of God, whereof he took the pattern from that at Damascus, *2 Kings xvi. 10.* which was strictly forbidden by the divine law.

L. 478. *Osiris.*] X. *Egypt.* i. e. *a great eye*; because of his vast wisdom and knowledge. A king and philosopher of Egypt, about A. M. 2500, who first taught the Egyptians husbandry, tillage, &c. for which they built him a temple at Memphis, and worshipped him under the form of an ox. Some think this was Mizraim, their father and founder. He is the same as Bacchus among the Greeks and Romans, and Adam wrapt up in a fable.

Ibid. *Isis.*] XI. *Egypt.* from the Heb. i. e. *the woman*. The wife of Osiris, and queen of Egypt, who were both deified after death.

With monstrous shapes and forceries abus'd  
 Fanatick Egypt, and her priests to seek 480  
 Their wand'ring gods, disguis'd in brutish forms,  
 Rather than human. Nor did Israel 'scape  
 Th' infection, when their borrow'd gold compos'd  
 The calf in Oreb : and the rebel king  
 Doubled that sin in Bethel and in Dan, 485  
 Likening his Maker to the grazed ox,  
 Jehovah ; who in one night, when he pass'd  
 From Egypt marching, equall'd with one stroke  
 Both her first-born and all her bleating gods.  
 Belial came last, than whom a spi'rit more lewd 490  
 Fell not from heaven, or more gross to love  
 Vice for itself : to him no temple stood  
 Or altar smok'd , yet who more oft than he  
 In temples and at altars, when the priest  
 Turns atheist, as did Eli's sons, who fill'd 495  
 With lust and violence the house of God ?

*Ibid. Orus.] XII. Egypt, from the Heb. i. e. light; the son of Isis, another king of Egypt, deified after his death. He represented the sun, presided over the hours, and was the god of time.*

*L. 485. Dan.] Heb. i. e. a judge; a city on the north of Canaan, at the foot of mount Libanus, and 104 miles from Jerusalem. It was first called Leshem, or Lais, i. e. a roaring lion, because many lions abounded thereabout. When the Danites took and demolished it, they called it Dan, in memory of their father, Judg. xviii. 29.*

*Ibid. Bethel,] Heb. i. e. the house of God; a city in the tribe of Benjamin, eight miles north from Jerusalem. At first it was called Luz, Heb. i. e. a nut-tree, because many of them grew thereabout; but Jacob called it Bethel, in memory of God's glorious appearance to him there, Gen. xxviii. 19.*

*L. 487, Jehovah.] It denotes the essence of God, is the peculiar and an ineffable and most mysterious name of the deity, and can hardly be translated into any language. Ten names are ascribed to him in the Hebrew, but this is the chief and most expressive of his infinite nature, if it could be expressed. See Psal. lxxxviii. 18. A name that the Jews never pronounced, lest it should be profaned; we translate it Lord. Hippocrates styles it Euor'moun; the great mover of all things.*

*L. 495. Eli,] or Heli; Heb. i. e. offering; or lifting up; a judge and high priest of Israel, about A. M. 2840. He was a good man, but too indulgent to his sons, Hophni and Phinehas, which was their destruction, 1 Samuel ii. 22, 23. He judged Israel forty years, and died suddenly, being ninety-eight years old, 1 Sam. iv. 15; 18.*

In courts and palaces he also reigns,  
 And in luxurious cities, where the noise  
 Of riot ascends above their loftiest towers,  
 And injury and outrage : and when night 500  
 Darkens the streets, then wander forth the sons  
 Of Belial, flown with insolence and wine.  
 Witness the streets of Sodom, and that night  
 In Gibeah, when the hospitable door  
 Expos'd a matron, to avoid worse rape. 505

These were the prime in order and in might ;  
 The rest were long to tell, though far renown'd,  
 Th' Ionian gods, of Javan's issue held  
 Gods, yet confess'd later than Heav'n and Earth,  
 Their boasted parents : Titan, Heav'n's first-born,  
 With his enormous brood, and birthright seiz'd 511  
 By younger Saturn ; he from mightier Jove,  
 His own and Rhea's son, like measure found :

L. 503. *Sodom,*] or *Sedom* ; Heb. i. e. *a plain field* ; the capital of several cities in the plains of Jordan, which God destroyed by fire and brimstone from heaven, as a just vengeance upon their idolatry, luxury, and such wickedness as the laws of God made to be punished with the most ignominious death, Gen. xix. 24. *Obs.* That plain was called *Pentapolis*, Gr. i. e. *five cities*, because there were so many cities in it, viz. Sodom, Gomorrah, Admah, Zeboim, and Zoar.

L. 504. *Gibeah,*] or *Gibeon* ; Heb. i. e. *a bill* ; a metropolitan city of the tribe of Benjamin, situated upon a mountain four miles from Jerusalem towards the north. The citizens were sons of Belial, most abominable and wicked wretches, without the least fear of God. This was the birth-place of Saul the first king of Israel.

L. 508. *Javan,*] Heb. i. e. *making sad*. He was the fourth son of Japheth, and the grandson of Noah. He and his posterity first peopled that part of Greece which was called *Ionia* from him. So Alexander the Great is called the *king of Javan*, Dan. viii. 21. See Gen. x. 2. And the Tartars call Greece *Javan* from hence.

L. 510. *Titan.*] XIV. Heb. i. e. *born of the earth* ; because he and all these other gods were said to be born of heaven and earth. This fable signifies the sun.

L. 512. *Saturn.*] Heb. i. e. *hid* ; Lat. i. e. *a sower, or full of years*, i. e. *old* ; the most ancient of all the heathen gods, the youngest son of heaven and earth, whom the poets made the grandfather of all the gods, and father of Jupiter. In the Greek, *Kronos*, i. e. *the god of time*.

L. 513. *Rhea.*] XVI. Gr. i. e. *flowing*. The daughter of heaven and earth, the wife and sister of Saturn, the mother of Jupiter;



So Jove usurping reign'd: these first in Crete  
 And Ida known; thence on the snowy top 515  
 Of cold Olympus rul'd the middle air,  
 Their highest heaven; or on the Delphian cliff,  
 Or in Dodona, and through all the bounds  
 Of Dorick land; or who with Saturn old  
 Fled over Adria to th' Hesperian fields, 520  
 And o'er the Celtic roam'd the utmost isles.

All these and more came flocking; but with looks  
 Down-cast and damp, yet such wherein appear'd  
 Obscure some glimpse of joy to' have found their chief  
 Not in despair, to' have found themselves not lost 525  
 In loss itself; which on his count'nance cast  
 Like doubtful hue: but he his wonted pride

she is also called *Sylvia* and *Ilia*. This fable represents Eve and the earth, which floweth with abundance of all good things, for the use and comfort of mankind.

L. 514, *Crete*.] Heb. i. e. *an archer*; because these people were excellent archers. At first it was called *Curete* from the Curetes, Gr. i. e. *shorn*; because they cut off all the hair of their heads; they came from Palestine. The Greeks called it *Hekatomopolis*, i. e. *the island with 100 cities*.

L. 515, *Ida*.] Lat. from the Gr. i. e. *a prospect*; because upon it one had a fair view of the whole island of Crete, the adjacent countries and seas.

L. 516, *Olympus*.] Lat. from the Gr. i. e. *all-shining, clear, and serene*. It is the name of several mountains; but here, of that between Thessaly and Macedon, so high, that no clouds or darkness appeared upon it; and it was covered with snow; therefore it is called *cold*. The poets used it for heaven, and said, that Jupiter reigned there; Therefore, he is called *Jupiter Olympius*.

L. 517, *Delphian*.] of *Delpbi*, from *adelphoi*, Gr. i. e. *brothers*; because Apollo and Bacchus, both sons of Jupiter, were worshipped there; or from Delphos, the founder of it. It was very ancient, and flourished 100 years before the Trojan war. The first, most magnificent, and richest of all the oracles of Apollo, and of all the other gods.

L. 518, *Dodona*.] Lat. from the Gr. i. e. *founding day and night*; or, because it was built by Dodon, the son of Javan, and grandson of Japheth, the captain of a colony which first inhabited that part of Epirus, Gen. x. 4.

L. 520, *The Adriatick sea*.] now the gulph of Venice or Illyria, which separates Greece and Illyricum from Italy. Saturn passed over it when he fled into Italy, where he propagated the Phenician and Grecian idolatry, arts and sciences; for which he was entertained by James the king of it, and deified after his death.

Soon recollecting, with high words, that bore  
 Semblance of worth, not substance, gently rais'd  
 Their fainting courage, and dispell'd their fears: 530  
 Then strait commands, that at the warlike sound  
 Of trumpets loud and clarions be uprear'd  
 His mighty standard : that proud honour claim'd  
 Azazel as his right, a Cherub tall ;  
 Who forthwith from the glittering staff unfurl'd 535  
 Th' imperial ensign, which, full high advanc'd,  
 Shone like a meteor streaming to the wind,  
 With gems and golden lustre rich imblaz'd,  
 Seraphick arms and trophies ; all the while  
 Sonorous metal blowing martial sounds : 540  
 At which the universal host upsent  
 A shout, that tore hell's concave, and beyond,  
 Frighted the reign of Chaos and old Night.  
 All in a moment through the gloom were seen  
 Ten thousand banners rise into the air 545  
 With orient colours waving : with them rose  
 A forest huge of spears ; and thronging helms.  
 Appear'd, and ferried shields in thick array,  
 Of depth immeasurable : anon they move  
 In perfect phalanx, to the Dorian mood 550  
 Of flutes, and soft recorders ; such as rais'd  
 To height of noblest temper heroes old  
 Arming to battle ; and instead of rage,  
 Deliberate valour breath'd, firm and unmov'd  
 With dread of death to flight or foul retreat ; 555  
 Nor wanting pow'r to mitigate and 'suage,  
 With solemn touches, troubled thoughts, and chase  
 Anguish, and doubt, and fear, and sorrow, and pain,

L. 534. *Azazel*] or *Gnazazel* ; Heb. i. e. a goat going away, or sent away. The scape-goat, which bore all the sins of the people into the wilderness, and died there, Lev. xvi. 10 A type of Christ: But others take it for a devil ; therefore *Milton* very properly makes him to be Satan's standard-bearer in chief.

L. 552. *Heroes*.] Lat. Gr. i. e. great and illustrious men, renowned for their valour, wisdom, or virtuous deeds, for which they were deified and highly celebrated after death ; as *Jason*, *Achilles*, *Hercules*, &c.

From mortal or immortal minds. Thus they  
 Breathing united force, with fixed thought 560  
 Mov'd on in silence to soft pipes, that charm'd  
 Their painful steps o'er the burnt soil: and now  
 Advanc'd in view, they stand, a horrid front  
 Of dreadful length and dazzling arms, in guise  
 Of warriors old with order'd spear and shield, 565  
 Awaiting what command their mighty chief  
 Had to impose. He through the armed files  
 Darts his experienc'd eye, and soon traverse  
 The whole battalion views, their order due,  
 Their visages and stature as of gods; 570  
 Their number last he sums. And now his heart  
 Distends with pride, and hard'ning in his strength  
 Glories: for never since, created man  
 Met such embodied force, as nam'd with these  
 Could merit more than that small infantry 575  
 Warr'd on by cranes; though all the giant-brood  
 Of Phlegra with th' heroick race were join'd,  
 That fought at Thebes and Ilium, on each side  
 Mix'd with auxiliar gods; and what resounds  
 In fable or romance of Uther's son 580  
 Begirt with British and Armorick knights;  
 And all who since, baptiz'd or infidel,  
 Joust'd in Aspramont or Montaiban,

L. 578, *Thebes*] Lat. Gr. from the Phen. i. e. *dirt*, or *mud*; because it was covered with water, snow, and dirt in the winter time. A famous city of Beotia in Greece, built by Cadmus, or at least the citadel of it, which was called *Cadmea* from him.

Ibid. *Troy*.] *Ilium*, *Ilion*, and *Ilios*; Lat. from the Gr. from *Ilus* the fourth king of Troy, who enlarged it, and gave it that name. It is called also *Troy*, from Tros, the second king; founded by Erythionius, about A. M. 2574. The city of Troy in Phrygia, in the Lesser Asia three miles from the Ægean sea, upon the river Xanthus, near mount Ida.

L. 580 *Arthur*.] Brit. i. e. *a strong man*. King Arthur was crowned, A. D. 516, and was a famous hero in old British history.

L. 581. *British*.] of *Britain*, Heb. and Phen. i. e. *the land of tin*; or *Brit*, i. e. *painted*; because the old Phenicians dug tin out of Cornwall, &c. and the old Britons painted themselves with woad, &c. to make themselves appear more terrible in war, as the Picts in Scotland did, and the wild Americans do to this day.

L. 583. *Jousts*,] which was a very ancient diversion, when the

Damasco, or Marocco, or Trebifond;  
 Or whom Biserta sent from Africk shore,  
 When Charlemain with all his peerage fell  
 By Fontarabia. Thus far these beyond  
 Compare of mortal prowess, yet observ'd  
 Their dread commander : he, above the rest

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combatants mounted on horseback, armed, adorned with feathers, and lances in their hands, run at one another in full gallop, one on one side, and the other on the other side of a low rail.

Ibid. *Asframont*] Lat. i. e. a rough, rocky mountain : a feigned name in romances.

Ibid. *Montalban*] Lat. i. e. a white mountain. A mountain distant twelve miles from Rome in Italy ; whereon the decisive combat was fought between the three Horatii on the side of the Romans, and the three Curiatii, on that of the Albans.

L. 584. *Damascus*.] For therein it is said that Cain and Abel, the first heroes, fought for life and death, Gen. iv. 8.

Ibid. *Marocco*.] Heb. i. e. west; or *Arab*, i. e. a government Gr. i. e. black; because it is west from Canaan and the people are black. The Romans call it *Mauritania*, i. e. the country of the *Mauri*, whom we call *Moors* and *Blacks*.

Ibid. *Trebifond*.] or *Trabifond*; by the Greeks, *Trapeza*, i. e. a four-footed stool; because it resembles that. The capital city of Cappadocia, and the seat of a Turkish governor, near the Euxine sea.

L. 585. *Afric*.] for *African*, from *Africa*; Arab. i. e. an ear of corn; because it is very fruitful in corn in the vallies; or from *Ifriki*, or *Ifriki*, an Arabian prince. The Tartars and Indians call it *Magrib*, and *Algrib*, i. e. the west, on account of its situation in respect to them. Its ancient names were, *Olympia*, *Oceana*, *Eschatia*, *Coryphe*, *Hesperia*, *Eria*, *Ortygia*, *Anmonia*, *Ethiopia*, *Ophiusa*, *Cephena*, *Cyrene*, *Lybia*.

L. 586. *Charlemain*.] Fr. i. e. *Charles the Great*. In the Teut. and Sax. it signifies *strong*, *stout*, *valiant*. A mighty hero, a valiant and pious prince, born A. D. 742. He was king of France, and made emperor of Germany A. D. 800. Crowned at Rome by Pope Leo III. with the title of *Cesar Augustus*, and the two-headed eagle, to signify the Roman and German empire, which he possessed in great part.

L. 587. *Fontarabia*.] Span. from the Lat. i. e. a rapid stream. A very strong fort and city on the frontiers of Spain and Biscay, on the mouth of the river *Ridossa*, near *St. Sebastian*, and well fortified on the borders of France, which hath frequently besieged it, but in vain. *Obs.* This expedition and fall of Charles the Great, with his nobles at Fontarabia, related by Mr. John Turpin, is entirely false and fabulous. But poets do not regard exactness of history nor chronology, provided a fiction may help them out, and please their readers.

L. 589.—*he above the rest, &c.*] What a noble description is



In shape and gesture proudly eminent,  
Stood like a tow'r; his form had yet not lost  
All her origi'nal brightness, nor appear'd  
Less than archangel ruin'd, and th' excess  
Of glory' obscur'd: as when the sun new risen  
Looks through the horizontal misty air 590

Shorn of his beams; or from behind, the moon,  
In dim eclipse, disastrous twilight sheds  
On half the nations, and with fear of change  
Perplexes monarchs. Darken'd so, yet shone  
Above them all th' archangel; but his face 600  
Deep scars of thunder had entrench'd, and care

Sat on his faded cheek, but under brows  
Of dauntless courage, and considerate pride  
Waiting revenge; cruel his eye, but cast  
Signs of remorse and passion, to behold 605

The fellows of his crime, the followers rather,  
(Far other once beheld in bliss), condemn'd  
For ever now to have their lot in pain;  
Millions of spirits for his fault amerc'd  
Of heav'n, and from eternal splendours flung 610

For his revolt; yet faithful how they stood,  
Their glory wither'd: as when heaven's fire  
Hath scath'd the forest-oaks, or mountain-pines,  
With singed top their stately growth, though bare,  
Stands on the blasted heath. He now prepar'd 615

To speak; whereat their doubled ranks they bend  
From wing to wing, and half inclose him round  
With all his peers: attention held them mute.  
Thrice he assay'd, and thrice, in spite of scorn,  
Tears, such as angels weep, burst forth: at last 620  
Words interwove with sighs found out their way:

O myriads of immortal spi'rits, O powers  
Matchless, but with th' Almighty; and that strife  
Was not inglorious, though th' event was dire,  
As this place testifies, and this dire change, 625

here of Satan's person! and how different from the common and ridiculous representations of him, with horns and a tail, and cloven feet! and yet Tasso hath so described him, Canto IV.

Hateful to utter : but what pow'r of mind,  
 Foreseeing or presaging, from the depth  
 Of knowledge past or present, could have fear'd,  
 How such united force of gods, how such  
 As stood like these could ever know repulse ; 630  
 For who can yet believe, though after loss,  
 That all these puissant legions, whose exile  
 Hath emptied heav'n, shall fail to re-ascend  
 Self-rais'd, and repossess their native seat ?  
 For me be witness all the host of heav'n, 635  
 If counsels different, or danger shunn'd  
 By me, have lost our hopes. But he who reigns  
 Monarch in heaven, till then as one secure,  
 Sat on his throne, upheld by old repute,  
 Consent or custom and his regal state 640  
 Put forth at full, but still his strength conceal'd,  
 Which tempted our attempt, and wrought our fall.  
 Henceforth his might we know, and know our own,  
 So as not either to provoke, or dread  
 New war, provok'd ; our better part remains, 645  
 To work in close design, by fraud or guile,  
 What force effected not : that he no less  
 At length from us may find, who overcomes  
 By force, hath overcome but half his foe.  
 Space may produce new worlds ; whereof so rise 650  
 There went a fame in heav'n, that he ere long  
 Intended to create, and therein plant  
 A generation, whom his choice regard  
 Should favour equal to the sons of heaven :  
 Thither, if but to pry, shall be perhaps 655  
 Our first eruption, thither or elsewhere :  
 For this infernal pit shall never hold  
 Celestial spi'rits in bondage, nor th' abyss

L. 633. *Hath emptied heav'n*] It is conceived that a third part of the angels fell with Satan, according to Rev. xii. 4. "And his tail drew the third part of the stars of heaven, and cast them to the earth:" and this opinion Milton hath expressed in several places, II. 692 l. 710. VI. 156 : but Satan here talks big, and magnifies their number, as if their *exile had emptied heaven*.

Long under darkness cover. But these thoughts  
Full counsel must mature: peace is despair'd, 660  
For who can think submission? War then, war  
Open or understood, must be resolv'd.

He spake: and to confirm his words, out flew  
Millions of flaming swords, drawn from the thighs  
Of mighty Cherubim; the sudden blaze 665  
Far round illumin'd hell: highly they rag'd  
Against the High'est, and fierce with grasped arms  
Clash'd on their sounding shields the din of war,  
Hurling defiance tow'ard the vault of heaven.

There stood a hill not far, whose grisly top 670  
Belch'd fire and rolling smoke; the rest entire  
Shone with a glossy scurf, undoubted sign  
That in his womb was hid metallick ore,  
The work of sulphur. Thither wing'd with speed  
A numerous brigade hasten'd: as when bands 675  
Of pioneers, with spade and pickax arm'd,  
Forerun the royal camp, to trench a field,  
Or cast a rampart. Mammon led them on;  
Mammon the least erected spi'rit that fell  
From heav'n; for e'en in heav'n his looks and thoughts  
Were always downward bent, admiring more 681  
The riches of heav'n's pavement, trodden gold,

L. 676. *Pioneers*] or *Pioniers*; Fr. a military term. Labourers going before an army, to dig up trenches, to level ways, undermine castles, &c.

L. 678. *Mammon*.] Phen. Carthag. from the Heb. i. e. *riches*. The god of plenty and wealth among the Phenicians, Hebrews, &c. the Pluto of the Greeks and Romans. He is beautifully painted here, and his name is repeated, to add the greater force to the sense.

L. 682. *Pavement*.] Ital. Spain. Lat. i. e. *beaten*, or *trod on*, a paved floor, a causeway, a ground-room in a house.

L. 694. *Babel*.] Heb. i. e. *confusion*; because God there confounded the language of those impious builders of that tower, Gen. xi 1, 10. From thence comes *babble*. i. e. *to speak nonsense*, or words that are not understood by other men.

*Ibid*. The walls of Babylon, and the pyramids of Egypt near Memphis are two of the seven wonders of the world, lasting and mighty monuments of human art and power; but in nothing comparable to those of the fallen angels, as appears from their infernal hall in hell.

Than ought divine or holy else enjoy'd  
 In vision beatifick : by him first  
 Men also, and by his suggestion taught, 685  
 Ransack'd the centre, and with impious hands  
 Rifled the bowels of their mother earth  
 For treasures better hid. Soon had his crew  
 Open'd into the hill a spacious wound,  
 And digg'd out ribs of gold. Let none admire 690  
 That riches grow in hell ; that soil may best  
 Deserve the precious bane. And here let those  
 Who boast in mortal things, and wond'ring tell  
 Of Babel, and the works of Memphian kings,  
 Learn how their greatest monuments of fame, 695  
 And strength and art, are easily outdone  
 By spirits reprobate, and in an hour,  
 What in an age they with incessant-toil  
 And hands innumerable scarce perform.  
 Nigh on the plain in many cells prepar'd, 700  
 That underneath had veins of liquid fire  
 Sluc'd from the lake, a second multitude  
 With wondrous art founded the massy ore,  
 Severing each kind, and scumm'd the bullion dross :  
 A third as soon had form'd within the ground 705  
 A various mould, and from the boiling cells  
 By strange conveyance fill'd each hollow nook ;  
 As in an organ from one blast of wind  
 To many a row of pipes the found-board breaths.  
 Anon out of the earth a fabrick huge 710  
 Rose like an exhalation, with the found  
 Of dulcet symphonies and voices sweet,  
 Built like a temple, where pilasters round

L. 708. *Organ.*) Lat from the Gr. i. e. *the instrument*. A musical term. A musical instrument : so called, because it is esteemed the chiefest and principal of all musical instruments.

L. 711. *Rose like an exhalation.*) The sudden rising of Pandemonium is supposed, and with great probability, to be a hint taken from some of the moving scenes and machines invented for the stage by the famous Inigo Jones.

L. 713. *Pilasters, &c.*] One of the greatest faults of Milton is, his affectation of showing his learning and knowledge upon every



Were set, and Dorick pillars overlaid  
 With golden architrave; nor did there want 715  
 Cornice or freeze, with bossy sculptures graven;  
 The roof was fretted gold. Not Babylon,  
 Nor great Alcairo such magnificence  
 Equall'd in all their glories, to inshrine  
 Belus or Serapis their gods, or to seat 720  
 Their kings, when Egypt with Assyria strove

occasion. He could not so much as describe this structure without bringing in I know not how many terms of architecture, which it will be proper for the sake of many readers, to explain. *Pilasters round*, pillars jutting out of the wall; *were set*, and *Dorick pillars*, pillars of the Dorick order; as their music was *to the Dorian mood*, 1550, so their architecture was of the Doric order; *overlaid with golden architrave*, that part of a column above the capital; *nor did there want cornice*, the uppermost member of the entablature of the column; or *freeze*, that part of the entablature of columns between the architrave and cornice, so denominated of the Latin *phrygia*, an embroiderer, because it is commonly adorned with sculptures in basso relievo, imitating embroidery; and therefore, the poet adds, *with bossy sculptures graven*; the roof was fretted gold; fret-work is fillets interwoven at parallel distances. This kind of work has usually flowers in the spaces, and must glitter much, especially by lamp light, as Mr. Richardson observes.

L. 717. *Babylon*.] Heb. from *Babel*, i. e. *confusion*. A very noble and ancient city in Chaldea, upon a vast plain, built near the old tower, upon the Euphrates: It was founded by Nimrod before the separation and confusion of languages, Gen. x. 10. Therefore, that country is called *the land of Nimrod*, Micah v. 6.; but was augmented, beautified, and fortified by Ninus, Semiramis, Nebuchadnezzar, &c.; and that is the reason why several historians ascribe the foundation of it to different princes. It was the metropolis of Assyria, till Seleucia eclipsed the glory of it, and the first seat of monarchy in the world. The walls of it were sixty miles in circuit, fifty cubits high, and eighty seven-feet thick, so that several coaches might pass upon them, and esteemed one of the seven wonders of the world.

L. 718. *Grand Cairo*] *Alcairo*, or *Alcehera*; Arab. i. e. *victorious*, or *triumphant*; because Muazzus founded it in the ascendant of Mars, who conquers the world. Others from *Al*, *the*, and *Ker*, city, i. e. *the city*, by way of eminence. The French call it *Grand Cairo*, i. e. *the great city*.

L. 720. *Belus*.] Heb. i. e. *lord*. The son of Nimrod, the second king of Babylon, and the first man that was deified after death. He began to reign A. M. 1879, and died A. M. 1914.

*Ibid*. *Serapis*.] Heb. i. e. *a prince or ox*. The same as Apis, in the old Egyptian language, from *Ab*, Heb. i. e. *a father*; for Joseph said, I am a father to Pharaoh, Gen. xlv. 8. An ancient king and god in Egypt, thought to be Joseph in fable.

L. 721. *Assyria*.] Heb. i. e. *blessed*; from Asur the son of Sem

In wealth and luxury. The ascending pile  
 Stood fix'd her stately height; and strait the doors  
 Opening their brazen folds discover wide  
 Within, her ample spaces, o'er the smooth 725  
 And level pavement: from the arched roof,  
 Pendent by subtle magick, many a row  
 Of starry lamps and blazing cressets, fed  
 With Naphtha and Asphaltus, yielded light  
 As from a sky. The hasty multitude 730  
 Admiring enter'd; and the work some praise,  
 And some the architect: his hand was known  
 In heav'n by many a tow'rd structure high,  
 Where scepter'd angels held their residence,  
 And sat as princes; whom the supreme King 735  
 Exalted to such pow'r, and gave to rule,  
 Each in his hierarchy, the orders bright.  
 Nor was his name unheard or unador'd  
 In ancient Greece; and in Ausonian land  
 Men call'd him Mulciber; and how he fell 740

Gen. x. 11, 12. A large and fertile country in Asia, joining to Chaldea, Mesopotamia, Armenia, &c. where the first grand monarchy was founded, about 1115 years after the flood, and continued 1300 or 1400 years.

L. 729. *Naphtha*,] or *Naptha*; Lat. Gr. from the Chald. i. e. *dropping*; a kind of fat, chalky, and bituminous clay, of a dark colour, that takes fire sooner than brimstone; it will draw fire to it from afar, and is not soon quenched. Famous springs of it are at Baku in Persia; they use it instead of lamp-oil in their fire-works. It yields a great revenue to the emperor of Persia.

Ibid. *Asphaltus*.] Lat. Gr. i. e. *unextinguishable*; a kind of fat burning clay, like pitch, found in pits, and abounding near Sodom and Babylon.

L. 737. *Hierarchy*.] Fr. Lat. from the Gr. i. e. *a sacred government*; a theological term. Here, the most glorious government of the holy angels in heaven. It consists, as some say, of nine orders, which are divided into the highest, middle, and lowest, viz. 1. Seraphims, Cherubims, and thrones. 2. Dominions, Principalities, and powers. 3. Virtues, Archangels, and Angels.

L. 739. *Greece*.] Lat. from the Gr. from Grecus, the son of Cecrops, who was one of the first kings of it. An ancient and noble country in Europe, upon the Mediterranean and Ægean seas, and highly celebrated in history.

L. 740. *Mulciber*.] Lat. i. e. *a melter*, or *softener of iron*. Vulcan, Jupiter's son and founder, and god of the smiths. Vulcan is Tubal-cain, Gen. iv. 22.; his falling from heaven is nothing else than the history of the fallen angels dressed up in a poetical fable, which they had by long tradition from Noah, Moses, &c.

From heav'n, they fabled, thrown by angry Jove  
 Sheer o'er the crystal battlements; from morn  
 To noon he fell, from noon to dewy eve,  
 A summer's day : and with the setting sun  
 Dropt from the zenith like a falling star, 745  
 On Lemnos th' Ægean isle : thus they relate,  
 Erring ; for he with this rebellious rout  
 Fell long before ; nor ought avail'd him now  
 To' have built in heav'n high tow'rs ; nor did he 'scape  
 By all his engines, but was headlong sent 750  
 With his industrious crew to build in hell.

Meanwhile the winged heralds, by command  
 Of sov'reign pow'r, with awful ceremony  
 And trumpet's sound, throughout the host proclaim  
 A solemn council forthwith to be held 755  
 At Pandemonium, the high capital  
 Of Satan and his peers : there summons call'd  
 From every band and squared regiment  
 By place or choice the worthiest ; they anon  
 With hundred, and with thousands, trooping came 760  
 Attended : all access was throng'd, the gates  
 And porches wide, but chief the spacious hall  
 (Though like a cover'd field, where champions bold  
 Wont ride in arm'd, and at the Soldan's chair  
 Defy'd the best of Panim chivalry 765  
 To mortal combat, or career with lance)  
 Thick swarm'd, both on the ground and in the air

L. 745. *Falling star.*] Sax. Gr. a philosophical term. It is a fiery meteor gendered in the air, which appears like a sky rocket, and flieth about ; but when the sulphureous spirits of it are consumed, it falleth, flashing like a real star ; therefore, the vulgar fancy it to be one, which is really impossible in nature.

L. 746. *Lemnos.*) Lat. Gr. i. e. *well fixed and abiding* ; a large island in the Archipelago, 600 miles round, opposite to mount Athos, dedicated to Vulcan ; because in his fall, the poets say, he pitched there, continued in it, wrought at the trade, and made Jupiter's darts. Here he had a temple, and was adored as a god.

L. 756. *Pandemonium.*) Milt. from the Gr. i. e. *All-devil's-hall* ; the infernal court or palace of all the demons or devils. *Obs.* Milton's pregnant imagination, wit, elocution, and learning, in the composition and description of this court, have far outdone Ovid's in his description of the palace of the sun, and of all other ancient poets ; so that nothing extant among them comes up to this.

Brush'd with the hiss of rustling wings. As bees  
 In spring-time, when the sun with Taurus rides,  
 Pour forth their populous youth about the hive 770  
 In clusters; they among fresh dews and flowers  
 Fly to and fro, or on the smoothed plank,  
 The suburb of their straw-built citadel,  
 New rubb'd with balm, expatiate, and confer  
 Their state-affairs. So thick the airy croud 775  
 Swarm'd, and were straiten'd; till the signal given,  
 Behold a wonder! they but now who seem'd  
 In bigness to surpass earth's giant sons,  
 Now less than smallest dwarfs, in narrow room  
 Throng numberless, like that pygmean race 780  
 Beyond the Indian mount; or fairy elves,  
 Whose midnight revels by a forest side  
 Or fountain, some belated peasant sees,  
 Or dreams he sees; while over head the moon  
 Sits arbitress, and nearer to the earth 785  
 Wheels her pale course; they on their mirth and dance  
 Intent, with jocund musick charm his ear;  
 At once with joy and fear his heart rebounds.  
 Thus incorporeal spi'rits to smallest forms

L. 778. *Giants.*] Lat. Gr. i. e. *earth-born*; because the poets feign'd they were the sons of Titan and the earth after the deluge, who made war with the gods. Men of extraordinary stature. That there were such before the flood, and since, is evident, from Gen. vi. 4. Numb. xiii. 33. Deut. iii. 11.

L. 779. *Dwarfs.*] Sax. Dut. Teut. i. e. *crooked, bunched*; persons of a most low stature, little and small people. Such are the Laplanders, and some little men and women in all places.

L. 780. *Pygmies.*] Gr. from the Heb. *gomed*; i. e. *a cubit*; or *palm of the hand*; because they did not exceed a cubit, or a foot and half at most in height. A little people, said to live on the mountains of India or Africa, who had children at five years of age, died about eight, and hid themselves in caves for fear of the cranes, which swallowed them up whole; they had every thing in proportion to their stature and length of days.

L. 781. *Fairy elves.*] From *elf*, Sax. O. Eng. *bobgoblins*, mischievous and fantastical spirits, haunting the woods and desolate places; of whom old women tell strange fables.

L. 796. *Demi-gods.*] Sax. Lat. *semones*, q. *femi-homines*, i. e. *half-men*, or inferior gods among the Romans, i. e. *half-gods*. Here, the chiefs, or captains among the fallen angels met in this infernal council.



Reduc'd their shapes immense, and were at large, 790  
Though without number still, amidst the hall  
Of that infernal court. But far within,  
And in their own dimensions like themselves,  
The great Seraphick lords and Cherubim  
In close recess and secret conclave sat, 795  
A thousand demi-gods on golden seats  
Frequent and full. After short silence then,  
And summons read, the great consult began.

*N. B.* This book contains more of the Hebrew, Arabic, Phœnician, and other oriental languages; more antiquity, history, both divine and human, mythology, or fables of the poets; more ancient geography, &c. than any of the following books; although the whole poem is filled with more learning of every sort than is contained in any one volume extant, in the most sublime, elegant, well-connected, and short compass. The characters and speeches of the devils are wonderful and astonishing, most proper and masterly, but his description of the pandæmonium transcends all human learning.

*End of BOOK FIRST.*

## The ARGUMENT of Book II.

*THE consultation begun, Satan debates whether another battle be to be hazarded for the recovery of heaven: some advise it, others dissuade. A third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in heaven concerning another world, and another kind of creature, equal, or not much inferior to themselves, about this time to be created: Their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to hell-gates, finds them shut, and who sat there to guard them, by whom at length they are opened, and discover to him the great gulf between hell and heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.*

# PARADISE LOST.

## B O O K II.

**H**IGH on a throne of royal state, which far  
Outshone the wealth of Ormus and of Ind,  
Or where the gorgeous East with richest hand  
Show'rs on her kings barbaric pearl and gold;  
Satan exalted sat, by merit rais'd 5  
To that bad eminence ; and from despair  
Thus high uplifted beyond hope, aspires  
Beyond thus high ; insatiate to pursue  
Vain war with heaven, and, by success untaught,  
His proud imaginations thus display'd ; 10  
Pow'rs and Dominions, Deities of heaven ;  
For since no deep within her gulf can hold

L. 2. *Ormus*,] *Ormuz*, or *Hormus* ; from *Armuz*, a town of Carmanica in Persia, near it ; Pers. i. e. *crafty*. It was first called *Orgis*, then *Geru*. A rocky island in the mouth of the Persian gulf, 12 miles from the nearest shore of Persia, 15 miles round, producing nothing but some wood and salt, and hath not a drop of fresh water in it. It was formerly a kingdom, and had a large territory in Kirman. The Portuguese took it, *A. D.* 1501, built a strong city and castle upon it ; then it became the glory of islands, and one of the richest upon earth, from their vast traffick with India, Persia, Arabia, &c.

Ibid. *India*.] from the great river Indus, called *Scind*, by the natives, Tartars, and others, which divides it from Persia on the west ; or from Hadoran the fifth son of Joktan, who first peopled it. Gen. x. 27 ; therefore in scripture it is called *Hodu*, *Havilah*, and *Gbus*, i. e. *beautiful and worthy of praise* ; because it is an exceeding fine, rich country ; by the Arabs, *Hynd* ; by the natives, Persians, &c., *Hindostan* ; i. e. *the country of the blacks*, or *swarthy people* ; but by us, *the empire of the Great Mogul*, and *the East Indies*. It is the largest (except China) and the richest empire upon earth, about 1680 miles in length and 1690 miles in breadth. It lies between China on the east, and Persia to the west, and upon the Indian ocean, and contains thirty-seven kingdoms besides innumerable islands.

Immortal vigour, though oppress'd and fall'n,  
I give not heav'n for lost. From this descent  
Celestial virtues rising will appear 15  
More glorious and more dread than from no fall,  
And trust themselves to fear no second fate.  
Me though just right, and the fix'd laws of heav'n  
Did first create your leader; next, free choice;  
With what besides, in council or in fight, 20  
Hath been achiev'd of merit; yet this loss  
Thus far at least recover'd, hath much more  
Establish'd in a safe unenvied throne,  
Yielded with full consent. The happier state  
In heav'n, which follows dignity, might draw 25  
Envy from each inferior; but who here  
Will envy whom the highest place exposes  
Foremost to stand against the thund'rer's aim,  
Your bulwark, and condemns to greatest share  
Of endless pain? Where there is then no good 30  
For which to strive, no strife can grow up there  
From faction: for none sure will claim in hell  
Precedence; none whose portion is so small  
Of present pain, that with ambitious mind  
Will covet more. With this advantage then- 35  
To union, and firm faith, and firm accord,  
More than can be in heav'n, we now return  
To claim our just inheritance of old,  
Surer to prosper than prosperity  
Could have assur'd us: and by what best way, 40  
Whether of open war or covert guile,  
We now debate: who can advise, may speak.

He ceas'd; and next him Moloch, scepter'd king,  
Stood up, the strongest and the fiercest spirit  
'That fought in heav'n, now fiercer by despair: 45  
His trust was with th' Eternal to be deem'd  
Equal in strength; and rather then be less,  
Car'd not to be at all; with that care lost  
Went all his fear; of God, or hell, or worse,  
He reck'd not; and these words thereafter spake: 50  
My sentence is for open war; of wiles,



More unexpert, I boast not : them let those  
Contrive who need, or when they need, not now.  
For while they sit contriving, shall the rest,  
Millions that stand in arms, and longing wait 55  
The signal to ascend, sit ling'ring here  
Heav'n's fugitives, and for their dwelling-place  
Accept this dark opprobrious den of shame,  
The prison of his tyranny who reigns  
By our delay? No, let us rather choose, 60  
Arm'd with hell-flames and fury, all at once  
O'er heav'n's high tow'rs to force resistless way,  
Turning our tortures into horrid arms  
Against the torturer ; when to meet the noise  
Of his almighty engine he shall hear 65  
Infernal thunder ; and for lightning, see  
Black fire and horror shot with equal rage  
Among his angels, and his throne itself  
Mix'd with Tartarean sulphur, and strange fire,  
His own invented torments. But perhaps 70  
The way seems difficult and steep to scale  
With upright wing against a higher foe.  
Let such bethink them, if the sleepy drench  
Of that forgetful lake benumb not still,  
That in our proper motion we ascend 75  
Up to our native seat : descent and fall  
To us is adverse. Who but felt of late,  
When the fierce foe hung on our broken rear  
Insulting, and pursu'd us through the deep,  
With what compulsion and laborious flight 80  
We sunk thus low ? Th' ascent is easy then ;  
Th' event is fear'd ; should we again provoke  
Our stronger, some worse way his wrath may find  
To our destruction ; if there be in hell  
Fear to be worse destroy'd. What can be worse 85  
Than to dwell here, driv'n out from bliss, condemn'd  
In this abhorred deep to utter woe ;  
Where pain of unextinguishable fire  
Must exercise us without hope of end,  
The vassals of his anger, when the scourge 90

Inexorable, and the torturing hour  
Calls us to penance? More destroy'd than thus,  
We should be quite abolish'd, and expire.  
What fear we then? what doubt we to incense  
His utmost ire? which to the height enrag'd, 95  
Will either quite consume us, and reduce  
To nothing this essential; happier far,  
Than miserable, to have eternal being:  
Or if our substance be indeed divine,  
And cannot cease to be, we are at worst 100  
On this side nothing; and by proof we feel  
Our pow'r sufficient to disturb his heaven,  
And with perpetual inroads to alarm,  
Though inaccessible, his fatal throne:  
Which, if not victory, is yet revenge. 105

He ended frowning, and his look denounc'd  
Despe'rate revenge, and battle dangerous  
To less than gods. On th' other side uprose  
Belial, in act more graceful and humane:  
A fairer person lost not heav'n; he seem'd 110  
For dignity compos'd, and high exploit:  
But all was false and hollow; though his tongue  
Dropt manna, and could make the worse appear  
The better reason, to perplex and dash  
Maturest counsels: for his thoughts were low; 115  
To vice industrious, but to nobler deeds  
Timorous and slothful: yet he pleas'd the ear,  
And with persuasive accent thus began:

I should be much for open war, O peers,  
As not behind in hate; if what was urg'd 120  
Main reason to persuade immediate war,  
Did not dissuade me most, and seem to cast  
Ominous conjecture on the whole success;  
When he who most excels in fact of arms,  
In what he counsels, and in what excels, 125  
Mistrustful, grounds his courage on despair,  
And utter dissolution as the scope  
Of all his aim, after some dire revenge.  
First, what revenge? The tow'rs of heav'n are fill'd

With armed watch, that render all access 130  
Impregnable: oft on the bord'ring deep  
Incamp their legions; or, with obscure wing,  
Scout far and wide into the realm of night,  
Scorning surprise. Or could we break our way  
By force, and at our heels all hell should rise 135  
With blackest insurrection, to confound  
Heaven's purest light; yet our great enemy,  
All incorruptible, would on his throne  
Sit unpolluted; and th' ethereal mould,  
Incapable of stain, would soon expel 140  
Her mischief, and purge off the baser fire,  
Victorious. Thus repuls'd, our final hope  
Is flat despair: we must exasperate  
Th' almighty victor to spend all his rage,  
And that must end us; that must be our cure, 145  
To be no more. Sad cure! for who would lose,  
Though full of pain, this intellectual being,  
Those thoughts that wander through eternity,  
To perish rather, swallowed up and lost  
In the wide womb of uncreated night, 150  
Devoid of sense and motion? And who knows,  
Let this be good, whether our angry foe  
Can give it, or will ever? how he can,  
Is doubtful; that he never will, is sure.  
Will he, so wise, let loose at once his ire, 155  
Belike through impotence, or unaware,  
To give his enemies their wish, and end  
Them in his anger, whom his anger saves  
To punish endless? Wherefore cease we then?  
Say they who counsel war; we are decreed, 160  
Reserv'd, and destin'd to eternal woe;  
Whatever doing, what can we suffer more,  
What can we suffer worse? Is this then worst,  
Thus sitting, thus consulting, thus in arms?  
What, when we fled amain, pursu'd and struck 165  
With heaven's afflicting thunder, and besought  
The deep to shelter us? this hell then seem'd  
A refuge from those wounds: or when we lay

Chain'd on the burning lake ; that fure was worfe.  
 What if the breath that kindled thofe grim fires, 170  
 Awak'd, fhould blow them into fev'nfold rage,  
 And plunge us in the flames ? or, from above,  
 Should intermitted vengeance arm again  
 His red right hand to plague us ! what if all  
 Her ftories were open'd, and this firmament 175  
 Of hell fhould fpout her cataracts of fire,  
 Impendent horrors, threat'ning hideous fall  
 One day upon our heads ; while we perhaps  
 Defigning or exhorting glorious war,  
 Caught in a fiery tempeft fhall be hurl'd 180  
 Each on his rock tranfix'd, the fport and prey  
 Of wrecking whirlwinds ; or for ever funk  
 Under yon boiling ocean, wrapt in chains ;  
 There to converse with everlafting groans,  
 Unrefpited, unpitied, unrepriev'd, 185  
 Ages of hopelefs end ? this would be worfe.  
 War therefore, open or conceal'd, alike  
 My voice diffuades ; for what can force or guile  
 With him, or who deceive his mind, whose eye  
 Views all things at one view ? he from heaven's height  
 All thefe our motions vain fees, and derides ; 191  
 Not more almighty to refift our might,  
 Than wife to frustrate all our plots and wiles.  
 Shall we then live thus vile, the race of heaven  
 Thus trampled, thus expell'd, to fuffer here 195  
 Chains and thefe torments ? Better thefe than worfe,  
 By my advice ; fince fate inevitable

L. 176. *Cataracts.*] Ital. Span. Fr. Lat. from the Gr. i. e. *falling down with force, ruſhing violently downwards* ; water-falls in rivers from high rocks, as thofe of the Danube and Nile, which make the inhabitants deaf for three leagues, through the hideous noife of their fall. Many ſuch are in the great river Tornea in Lapland, and in moſt rivers that deſcend from high rocky mountains ; but the cataract of Niagara near New-York, in North America, is the greateſt in the world, being heard above thirty miles off, for the fall of it is ſeveral hundred feet deep. Mr. Cockburn ſaw one in South America 600 feet high, and heard the noife of it two days before they came to it, *Journey*, p. 224. Here, the fluices of hell-fire let out upon the fallen angels.



Subdues us, and omnipotent decree,  
The victor's will. To suffer, as to do,  
Our strength is equal, nor the law unjust 200  
That so ordains : this was at first resolv'd,  
If we were wise, against so great a foe  
Contending, and so doubtful what might fall.  
I laugh, when those who at the spear are bold  
And vent'rous, if that fail them, shrink, and fear, 205  
What yet they know must follow, to endure  
Exile, or ignominy', or bonds, or pain,  
The sentence of their conqu'ror : this is now  
Our doom ; which if we can sustain and bear,  
Our supreme foe in time may much remit 210  
His anger : and perhaps thus far remov'd,  
Not mind us not offending, satisfy'd  
With what is punish'd : whence these raging fires  
Will slacken, if his breath stir not their flames.  
Our purer essence then will overcome 215  
Their noxious vapour ; or inur'd, not feel ;  
Or chang'd at length, and to the place conform'd  
In temper, and in nature, will receive  
Familiar the fierce heat, and void of pain,  
This horror will grow mild, this darkness light ; 220  
Besides what hope the never-ending flight  
Of future days may bring, what chance, what change  
Worth waiting ; since our present lot appears  
For happy, though but ill ; for ill, not worst ;  
If we procure not to ourselves more woe. 225  
Thus Belial with words cloth'd in reason's garb  
Counsell'd ignoble ease, and peaceful sloth,  
Not peace : and after him thus Mammon spake :  
Either to disenthroned the King of heaven  
We war, if war be best, or to regain . 230  
Our own right lost : him to unthroned we then  
May hope, when everlasting Fate shall yield  
To fickle Chance, and Chaos judge the strife :  
The former vain to hope, argues as vain  
The latter : for what place can be for us 235  
Within heaven's bound, unless heaven's Lord supreme

We overpow'r ? Suppose he should relent,  
 And publish grace to all, on promise made  
 Of new subjection ; with what eyes could we  
 Stand in his presence humble, and receive 240  
 Strict laws impos'd, to celebrate his throne  
 With warbled hymns, and to his godhead sing  
 Forc'd Halleluiahs ; while he lordly sits  
 Our envied sov'reign, and his altar breathes  
 Ambrosial odours and ambrosial flowers, 245  
 Our servile offerings ? This must be our task  
 In heaven, this our delight ; how wearisome  
 Eternity so spent in worship paid  
 To whom we hate ! Let us not then pursue,  
 By force impossible, by leave obtain'd, 250  
 Unacceptable, though in heaven, our state  
 Of splendid vassalage ; but rather seek  
 Our own good from ourselves, and from our own  
 Live to ourselves, though in this vast recess,  
 Free, and to none accountable, preferring 255  
 Hard liberty before the easy yoke  
 Of servile pomp. Our greatness will appear  
 Then most conspicuous, when great things of small,  
 Useful of hurtful, prospe'rous of adverse  
 We can create ; and in what place soe'er 260  
 Thrive under ev'il, and work ease out of pain,  
 Through labour and endurance. This deep world  
 Of darkness do we dread ? How oft amidst  
 Thick clouds and dark doth heaven's all ruling Sire  
 Choose to reside, his glory unobscur'd, 265  
 And with the majesty of darkness round  
 Covers his throne ; from whence deep thunders roar  
 Must'ring their rage, and heaven resembles hell ?  
 As he our darkness, cannot we his light

L. 243. *Halleluiahs*.] from *Halleluiab*, Heb. i. e. *Praise ye the Lord*. Songs of praise to God ; rather an invitation to do so. This word is much used in the Psalms, and other books of the Old and New Testament, in the Jewish, Grecian, and other liturgies. It is the incessant exercise of angels of the presence, and will be that of all the redeemed for ever and ever in heaven. See Rev. xix. 1. The Greeks write it *Allelujah*.

Imitate when we please ; This desert soil 270  
Wants not her hidden lustre, gems and gold :  
Nor want we skill or art, from whence to raise  
Magnificence ; and what can heaven show more ?  
Our torments also may in length of time  
Become our elements ; these piercing fires 275  
As soft as now severe, our temper chang'd  
Into their temper ; which must needs remove  
The sensible of pain. All things invite  
To peaceful counsels, and the settled state  
Of order, how in safety best we may 280  
Compose our present evils, with regard  
Of what we are, and where ; dismissing quite  
All thoughts of war. Ye have what I advise.

He scarce had finish'd, when such murmur fill'd  
Th' assembly, as when hollow rocks retain 285  
The sound of blust'ring winds, which all night long  
Had rous'd the sea, now with hoarse cadence lull  
Seafaring men o'erwatch'd, whose bark by chance,  
Or pinnacle, anchors in a craggy bay  
After the tempest : such applause was heard 290  
As Mammon ended, and his sentence pleas'd,  
Advising peace : for such another field  
They dreaded worse than hell : so much the fear  
Of thunder and the sword of Michael  
Wrought still within them ; and no less desire 295  
To found this neither empire, which might rise,  
By policy, and long process of time,  
In emulation opposite to heaven.  
Which when Beelzebub perceiv'd than whom,  
Satan except, none higher sat, with grave 300  
Aspect he rose, and in his rising seem'd  
A pillar of state ; deep on his front engraven  
Deliberation sat, and publick care ;  
And princely counsel in his face yet shone,

L. 294. *Michael.*] Lat. Gr. from the Heb. i. e. *Who is like God?*  
One of the archangels frequently mentioned in holy scripture, for  
his good services to the church ; the guardian angel of the Jews,  
Dan. x. 13. and Christian church, Jude, ver. 9. Rev. xii. 7.

Majestick though in ruin : sage he stood 305  
 With Atlantean shoulders fit to bear  
 The weight of mightiest monarchies ; his look  
 Drew audience and attention still as night,  
 Or summer's noon-tide air, while thus he spake :  
 Thrones, and imperial powers, offspring of heaven,  
 Ethereal virtues ; or these titles now 311  
 Must we renounce, and, changing style, be call'd  
 Princes of hell ? for so the popular vote  
 Inclines, here to continue', and build up here  
 A growing empire ; doubtless, while we dream, 315  
 And know not that the King of heaven hath doom'd  
 This place our dungeon ; not our safe retreat  
 Beyond his potent arm, to live exempt  
 From heaven's high jurisdiction, in new league  
 Banded against his throne ; but to remain 320  
 In strictest bondage, though thus far remov'd,  
 Under th' inevitable curb, reserv'd  
 His captive multitude : for he, be sure,  
 In height or depth, still first and last will reign  
 Sole King, and of his kingdom lose no part 325  
 By our revolt ; but over hell extend  
 His empire, and with iron sceptre rule  
 Us here, as with his golden those in heaven.  
 What fit we then projecting peace and war ?  
 War hath determin'd us, and foil'd with loss 330  
 Irreparable ; terms of peace yet none  
 Vouchsaf'd or fought ; for what peace will be given  
 To us enslav'd, but custody severe,  
 And stripes, and arbitrary punishment

L. 306. *Atlas.*] Lat. Gr. i. e. *a supporter.* A mountain of Mauritania in Africa, so high that the top of it reached the clouds ; and the poets said, that it supported the heavens.

L. 310. *Thrones.*] Fr. Ital. Span. Teut. Lat. Gr. i. e. *to sit* ; the third order of holy angels, such as have royal seats and dignities above others ; they are also called chief princes, Dan. x. 13.

L. 311. *Virtues.*] Fr. Lat. The seventh order of the holy angels, such as have an excellent valour and might to execute the decrees and orders of God upon earth, and in the other worlds. Here, such chiefs among the devils who had that royal dignity conferred upon them at their creation, but lost it by sin.



Inflicted ? and what peace can we return, 335  
But, to our pow'r, hostility and hate,  
Untam'd reluctance, and revenge, though slow,  
Yet ever plotting how the conqu'ror least  
May reap his conquest, and may least rejoice  
In doing, what we most in suffering feel ? 340  
Nor will occasion want, nor shall we need  
With dange'rous expedition to invade  
Heaven, whose high walls fear no assault or siege,  
Or ambush from the deep. What if we find  
Some easier enterprize ? There is a place, 345  
(If ancient and prophetick fame in heaven  
Err not), another world, the happy seat  
Of some new race call'd Man, about this time  
To be created like to us, though less  
In pow'r and excellence, but favour'd more, 350  
Of him who rules above ; so was his will  
Pronounc'd among the gods, and by an oath,  
That shook heaven's whole circumference, confirm'd.  
Thither let us bend all our thoughts, to learn  
What creatures there inhabit, of what mould 355  
Or substance, how endow'd, and what their power,  
And where their weakness, how attempted best,  
By force or subtlety. Though heaven be shut,  
And heaven's high arbitrator sit secure  
In his own strength, this place may ly expos'd, 360  
The utmost border of his kingdom, left  
To their defence who hold it : here perhaps  
Some advantageous act may be achiev'd  
By sudden onset, either with hell-fire  
To waste his whole creation ; or possess 365  
All as our own, and drive, as we were driv'n,  
The puny habitants ; or if not drive,

L. 344. *Ambuscade.*] Fr. Ital. Span. from the Gr. *lying about the bush or wood* ; a military term ; a body of men hid in a wood, ready to rush out upon an enemy unawares. This stratagem in war was first directed by God himself ; see Joshua viii. 2.

L. 367. *Puny.*] Fr. Lat. i. e. *born after others* ; little, mean, infirm, younger. Here man is so called by Beel-zebub, in contempt and derision, because man was created after the angels.

Seduce them to our party, that their God  
 May prove their foe, and with repenting hand  
 Abolish his own works. This would surpass 370  
 Common revenge, and interrupt his joy  
 In our confusion, and our joy upraise  
 In his disturbance; when his darling sons,  
 Hurl'd headlong to partake with us, shall curse  
 Their frail original, and faded blifs, 375  
 Faded so soon. Advise if this be worth  
 Attempting, or to sit in darkness here  
 Hatching vain empires. Thus Beelzebub  
 Pleaded his devilish counsel, first devis'd  
 By Satan, and in part propos'd: for whence, 380  
 But from the author of all ill, could spring  
 So deep a malice, to confound the race  
 Of mankind in one root, and earth with hell  
 To mingle and involve, done all to spite  
 The great Creator? But their spite still serves 385  
 His glory to augment. The bold design  
 Pleas'd highly those infernal states, and joy  
 Sparkled in all their eyes; with full assent  
 They vote: whereat his speech he thus renews:  
 Well have ye judg'd, well ended long debate, 390  
 Synod of gods, and, like to what ye are,  
 Great things resolv'd, which from the lowest deep  
 Will once more lift us up, in spite of fate,  
 Nearer our ancient seat; perhaps in view  
 Of those bright confines, whence, with neighb'ring arms  
 And opportune excursion, we may chance 396  
 Re-enter heaven; or else in some mild zone  
 Dwell not unvisited of heaven's fair light,  
 Secure, and at the bright'ning orient beam  
 Purge off this gloom; the soft delicious air, 400  
 To heal the scar of these corrosive fires,  
 Shall breath her balm. But first whom shall we send

L. 397. *Zone.*] Lat. Gr. i. e. *a belt or girdle*; because it girds the world. An astronom. term. Astronomers divide the heavens into five zones; one is extreme hot, between the two tropics; two are temperate, between the two tropics and the polar circles; and two are extreme cold, between the two polar circles and the two poles.

In search of this new world ? whom shall we find  
Sufficient ? who shall 'tempt with wand'ring feet  
The dark unbottom'd infinite abyfs, 405  
And through the palpable obscure find out  
His uncouth way, or spread his airy flight  
Upborne with indefatigable wings  
Over the vast abrupt, ere he arrive  
The happy isle ? What strength, what art can then  
Suffice, or what evasion bear him safe 411  
Through the strict senteries and stations thick  
Of angels watching round ? Here he had need  
All circumspection, and we now no less  
Choice in our suffrage ; for on whom we send, 415  
The weight of all and our last hope relies.

This said, he sat ; and expectation held  
His look suspense, awaiting who appear'd  
To second, or oppose, or undertake  
The perilous attempt : but all sat mute, 420  
Pond'ring the danger with deep thoughts ; and each  
In others count'nance read his own dismay,  
Astonish'd. None among the choice and prime  
Of those heav'n-warring champions could be found  
So hardy, as to proffer, or accept 425  
Alone the dreadful voyage ; till at last  
Satan, whom now transcendent glory rais'd  
Above his fellows, with monarchical pride,  
Conscious of highest worth, unmov'd thus spake :

O progeny of heav'n, empyreal thrones, 430  
With reason hath deep silence and demur  
Seiz'd us, though undismay'd : long is the way  
And hard, that out of hell leads up to light ;  
Our prison strong ; this huge convex of fire,  
Outrageous to devour, immures us round 435  
Ninefold ; and gates of burning adamant  
Barr'd over us, prohibit all egress.  
These pass'd, if any pass, the void profound  
Of unessential night receives him next  
Wide gaping, and with utter loss of being 440  
Threatens him, plung'd in that abortive gulf.

If thence he 'scape into whatever world,  
Or unknown region, what remains him less  
Than unknown dangers, and as hard escape ?  
But I should ill become this throne, O peers, 445  
And this imperial sov'reignty, adorn'd  
With splendour, arm'd with pow'r, if ought propos'd  
And judg'd of publick moment, in the shape  
Of difficulty' or danger, could deter  
Me from attempting. Wherefore do' I assume 450  
These royalties, and not refuse to reign,  
Refusing to accept as great a share  
Of hazard as of honour, due alike  
To him who reigns, and so much to him due  
Of hazard more, as he above the rest 455  
High honour'd sits ? Go therefore, mighty powers,  
Terror of heaven, though fall'n ; intend at home,  
While here shall be our home, what best may ease  
The present misery, and render hell  
More tolerable ; if there be cure, or charm, 460  
To respite, or deceive, or slack the pain  
Of this ill mansion : intermit no watch  
Against a wakeful foe, while I abroad  
Through all the coasts of dark destruction seek  
Deliv'rance for us all : this enterprize 465  
None shall partake with me. Thus saying rose  
The monarch, and prevented all reply ;  
Prudent, lest, from his resolution rais'd,  
Others among the chief might offer now  
(Certain to be refus'd) what erst they fear'd ; 470  
And so refus'd, might in opinion stand  
His rivals ; winning cheap the high repute,  
Which he through hazard huge must earn. But they  
Dreaded not more th' adventure, than his voice  
Forbidding ; and at once with him they rose : 475  
Their rising all at once was as the sound  
Of thunder heard remote. Tow'ards him they bend  
With awful reverence prone ; and as a god  
Extol him equal to the High'est in heaven :  
Nor fail'd they to expresse how much they prais'd, 480



That for the general safety he despis'd  
His own : for neither do the spirits damn'd  
Lose all their virtue ; lest bad men should boast  
Their specious deeds on earth, which glory' excites,  
Or close ambition varnish'd o'er with zeal. 485

Thus they their doubtful consultations dark  
Ended, rejoicing in their matchless chief :  
As when from mountain-tops the dusky clouds  
Ascending, while the north-wind sleeps, o'erspread  
Heaven's chearful face, the louring element 490

Scowls o'er the darken'd landskip snow, or shower ;  
If chance the radiant sun with farewell sweet  
Extend his evening-beam, the fields revive,  
The birds their notes renew, and bleating herds  
Attest their joy, that hill and valley rings. 495

Oshame to men ! devil with devil damned  
Firm concord holds, men only disagree  
Of creatures rational, though under hope  
Of heavenly grace : and God proclaiming peace,  
Yet live in hatred, enmity, and strife, 500

Among themselves, and levy cruel wars,  
Wasting the earth, each other to destroy :  
As if (which might induce us to accord)  
Man had not hellish foes enow besides,  
That, day and night, for his destruction wait. 505

The Stygian council thus dissolv'd ; and forth  
In order came the grand infernal peers :  
'Midst came their mighty paramount, and seem'd  
Alone th' antagonist of heaven, nor less  
Than hell's dread emperor, with pomp supreme, 510

And God-like imitated state ; him round  
A globe of fiery Seraphim inclos'd,  
With bright imblazonry and horrent arms]  
Then of their session ended they bid cry  
With trumpets' regal sound the great result ; 515

Tow'ards the four winds four speedy Cherubim  
Put to their mouths the sounding alchemy,  
By heralds voice explain'd ; the hollow' abyss  
Heard far and wide, and all the host of hell

With deaf'ning shout return'd them loud acclaim. 520

Thence more at ease their minds, and some what rais'd  
By false presumptuous hope, the ranged powers  
Disband, and wand'ring, each his several way  
Pursues, as inclination or sad choice

Leads him perplex'd, where he may likeliest find 525

Truce to his restless thoughts, and entertain  
The irksome hours, till his great chief return.

Part on the plain, or in the air sublime,

Upon the wing, or in swift race contend,

As at th' Olympian games or Pythian fields ; 530

Part curb their fiery steeds, or shun the goal

With rapid wheels, or fronted brigades form;

As when, to warn proud cities, war appears

Wag'd in the troubled sky, and armies rush

To battle in the clouds, before each van 535

Prick forth the airy knights, and couch their spears

Till thickest legions close ; with feats of arms

From either end of heaven the welkin burns.

Others, with vast Typhœan rage more fell,

Rend up both rocks and hills, and ride the air 540

In whirlwind; hell scarce holds the wild uproar.

As when Alcides, from Oechalia crown'd

L. 530. *Olympian,*] of *Olympus*. The Olympick games of Greece were instituted by Hercules, and celebrated near the city Olympia in Peloponnesus, in honour of Jupiter Olympus's father, on the second month after the fourth year, every fifth year, or every fiftieth year, monthly, for five days together; because the Dactili were five brothers, who settled in Elis, and instituted the solemnity. In these the valiant youths exercised themselves at running, whirlbating, quoiting, jumping, and wrestling, for high rewards: but women were not suffered to be at them.

Ibid. *Pythian,*] of *Python*, Heb. *Pethen*, i. e. an *asp*, or *cockatrice*, Gr. i. e. *corruption*. These games were instituted in honour of Apollo, who shot a huge serpent called *Python*.

L. 542. *Hercules,*] the son Jupiter and Alcmena, and grandson of Alceus. After many mighty deeds, called his twelve labours, he ran mad, by putting on a poisoned vest, stained with the blood of Nessus the centaur, whom he had killed with a poisoned arrow, for a foul affront offered to his wife: Nessus in revenge persuaded her to put it upon Hercules, as an antidote to the love of other women: when he put it on he ran mad, burnt himself to death, and was afterwards deified.

With conquest, felt th' invenom'd robe, and tore  
 Through pain up by the roots Thessalian pines ;  
 And Lichas from the top of Oeta threw 545  
 Into th' Euboick sea. Others more mild,  
 Retreated in a silent valley, sing  
 With notes angelical to many a harp  
 Their own heroick deeds and hapeless fall  
 By doom of battle ; and complain that fate 550  
 Free virtue should intrhal to force or chance.  
 Their song was partial ; but the harmony  
 (What could it less when spi'rits immortal sing ?)  
 Suspended hell, and took with ravishment  
 The thronging audience. In discourse more sweet, 555  
 (For eloquence the soul, song charms the sense,)  
 Others apart sat on a hill retir'd,  
 In thoughts more elevate, and reason'd high  
 Of providence, foreknowledge, will, and fate ;  
 Fix'd fate, free will, foreknowledge absolute ; 560  
 And found no end, in wand'ring mazes lost.  
 Of good and evil much they argu'd then,  
 Of happiness and final misery,  
 Passion and apathy, and glory' and shame ;  
 Vain wisdom all, and false philosophy : 565  
 Yet, with a pleasing forcery, could charm  
 Pain for a while, or anguish, and excite  
 Fallacious hope, or arm th' obdured breast  
 With stubborn patience, as with triple steel.  
 Another part, in squadrons and gross bands, 570

L. 544. *Thessaly*.] Lat. Gr. i. e. *situated upon the sea* ; or from *Thessalus*, one of the ancient kings ; Pelasgia, when the Pelasgi settled there.

L. 545. *Lichas*.] Lat. Gr. i. e. *a man of Lychia* ; i. e. *a stature* ; because it was the country of the giants, men of a large stature.

*Ibid. Oeta*.] Lat. from the Gr. i. e. *destruction* ; from *Oetus*, a giant, who dwelt on it, and destroyed all before him ; a very high mountain, dividing Thessaly from Macedonia, whereon Hercules burnt himself to death : Hence the poets call him *Oeteus*, and from which he threw Lichas into the sea, though many miles distant from it ; now Banuia. Near it are the famous straits, called *Thermopylae*, twenty-five feet broad.

On bold adventure to discover wide  
 That dismal world, if any clime perhaps  
 Might yield them easier habitation, bend  
 Four ways their flying march, along the banks  
 Of four infernal rivers, that disgorge 575  
 Into the burning lake their baleful streams ;  
 Abhorred Styx, the flood of deadly hate ;  
 Sad Acheron, of sorrow, black and deep ;  
 Cocytus, nam'd of lamentation loud  
 Heard on the rueful stream ; fierce Phlegethon, 580  
 Whose waves of torrent fire inflame with rage.  
 Far off from these, a slow and silent stream,  
 Lethe, the river of oblivion, rolls  
 Her wat'ry labyrinth ; whereof who drinks,  
 Forthwith his former state and be'ing forgets, 585  
 Forgets both joy and grief, pleasure and pain.  
 Beyond this flood a frozen continent  
 Lies dark and wild, beat with perpetual storms  
 Of whirlwind and dire hail, which on firm land

L. 577. *Styx.*] I. Lat. Gr. i. e. *hatred* and *horror*. The poets feigned four rivers in hell, to which they gave names from such horrible, poisonous, and deadly springs as were known to them, to set forth the dreadfulneſs of future torments. They ſay this river ran nine times round hell.

L. 578. *Acheron,*] or *Acherus*, II. Lat. Gr. i. e. *ſad, ſorrowful*, and *comfortleſs*, Heb. i. e. *outmoſt*. A poisonous ſpring in Peloponneſus. This fable implies death, the king of terrors.

L. 579. *Cocytus.*] III. Lat. Gr. i. e. *lamentation, weeping*; for it is ſaid to have ſwelled with the tears of the tormented. Homer places it in Cimmericia, (which is Scythia, now Tartary), and makes hell to be there, becauſe of the blackneſs and darkneſs of that country.

L. 580. *Phlegethon,*] or *Phlegeton*, IV. Lat. Gr. i. e. *burning*; for the waters of it are ſaid to boil for ever. This is the laſt of the rivers of hell, as the poets repreſented it.

L. 583. *Lethe.*] Lat. Gr. i. e. *forgetfulneſs*. A river of Africa, which, after a long courſe, hides itſelf under ground, and appears again; wherefore antiquity feigned, that all the dead drank a draught of its waters before they entered hell; which made them forget all their paſt ſorrows. The fable is death, when all the pleaſures and pains of life are quite forgotten.

L. 584. *Labyrinth.*] Teut. Dut. Fr. Lat. from the Gr. i. e. *not having a door, receiving, or devouring*. A building full of turnings and windings, ſo that it was very difficult for one to get out of it; a maze.



Thaws not, but gathers heap, and ruin seems 590  
 Of ancient pile ; all else deep snow and ice ;  
 A gulph profound, as that Serbonian bog  
 Betwixt Damiata and mount Casius old,  
 Where armies whole have sunk ; the parching air  
 Burns frore, and cold performs th' effect of fire. 595  
 Thither by harpy-footed furies hal'd,  
 At certain revolutions, all the damn'd  
 Are brought ; and feel by turns the bitter change  
 Of fierce extremes, extremes by chance more fierce ;  
 From beds of raging fire to starve in ice 600  
 Their soft ethereal warmth, and there to pine  
 Immoveable, infix'd, and frozen round,  
 Periods of time : thence hurried back to fire.  
 They ferry over this Lethean sound  
 Both to and fro, their sorrow to augment, 605  
 And with and struggle, as they pass, to reach  
 The tempting stream, with one small drop to lose  
 In sweet forgetfulness all pain and woe,  
 All in one moment, and so near the brink :  
 But Fate withstands, and to oppose th' attempt 610

L. 592. *Serbonian*,] of *Serbon*, or *Sirbon* ; Strabo calls it *Serbonis* ; Ptolemy and Pliny, *Sirbonis*. Arab. i. e. *the lake* ; though Strabo ignorantly takes this for the lake of Sodom. A bog or lake upon the utmost borders of Palestine and Egypt, fifty miles from Arabia ; now *Logos di Teveso* by the Italians, *Bayrena* by the natives, and *Barathrum* by the Latins, i. e. *a deep gulph*.

L. 593. *Damiata*,] or *Damieta*, Heb. i. e. *dirt*, or *mud*. A town in Egypt, upon the mouth of the Mediterranean sea, and the most easterly bank of the Nile, near old Pelusium, which also signifies dirt ; because both are situated in a dirty clay soil.

Ibid *Casius*,] or *Cassius* ; Syr. i. e. *a boundary* ; because it parts Egypt and Palestine. A sandy mountain on the farther side of Pelusium, near the Serbonian bog, between the red sea and the Mediterranean sea, extending southward to Arabia Petrea.

L. 595. *Burns frore*.] *Frore*, on old word for frosty. The parching air burns with frost. So we have in Virg. Georg. i. l. 93.

—*Borea penetrabile frigus adurat*.

And in Eccles. xliii. 20, 21. " When the cold north wind bloweth — it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire." And is not the expression used by the Psalmist of the like nature ? " The sun shall not burn thee by day, nor the moon by night," Psal. cxxi. 6., in the old translation and the Septuagint.

Medusa with Gorgonian terror guards  
 The ford, and of itself the water flies  
 All taste of living wight, as once it fled  
 The lip of Tantalus. Thus roving on  
 In confus'd march forlorn, th' advent'rous bands 615  
 With shudd'ring horror pale, and eyes aghast,  
 View'd first their lamentable lot, and found  
 No rest: through many a dark and dreary vale  
 They pass'd, and many a region dolorous,  
 O'er many a frozen, many a fiery Alp, 620  
 Rocks, caves, lakes, fens, bogs, dens, and shades of death  
 A universe of death; which God by curse  
 Created ev'il, for evil only good,  
 Where all life dies, death lives, and nature breeds,  
 Perverse, all monstrous, all prodigious things, 625  
 Abominable, inutterable, and worse  
 Than fables yet have feign'd, or fear conceiv'd,  
 Gorgons, and hydras, and chimæras dire.

L. 611. *Medusa*.] Lat. Gr. i. e. *an imperious queen*, the daughter of Ceto Phoreas, a king of Corsica and Sardinia, very beautiful, having golden hair, of which she was exceeding proud, and contended with Minerva; for which the goddess turned it into snakes; which were so terrible, that they turned all that beheld them into stones. Perseus cut off her head, that it might not destroy the whole country; and as he carried it through Africa, the drops of blood became serpents: Hence they say, it is infested with swarms of serpents, and other venomous creatures, above other parts of the world.

Ibid. *Gorgonian*.] of the Gorgons, Lat. Gr. i. e. *cruelty*. The Gorgons were so called from Gorgon, a venomous beast in Africa; they were the three daughters of Phœbus, viz. Medusa, Steno, and Euryale; so called from their savageness, because they killed at the very sight.

L. 614. *Tantalus*.] Gr. Lat. i. e. *most miserable*. The son of Jupiter and Plota. He killed and dressed up his son Pelops to the gods at a feast; for which they condemned him to hell, where he was set in water to the chin, with apples bobbing at his lips; yet could taste of neither.

L. 620. *Alps*.] for *Alps*, by a figure of rhetoric, Lat. i. e. *whiteness*; because they are always white with snow, or high. A long range of lofty and steep mountains, which parts Italy and Germany and France.

L. 628. *Hydras*.] Lat. i. e. *waters*. Hydra is a monstrous and excessive water-serpent, feigned with fifty heads. It is said that Hercules tamed this monster in the lake Lerna, between Argi and Mycene,

Meanwhile the adversary' of God and man,  
 Satan, with thoughts inflam'd of high'est design, 630  
 Puts on swift wings, and tow'ards the gates of hell  
 Explores his solitary flight: sometimes  
 He scours the right-hand coast, sometimes the left;  
 Now shaves with level wing the deep, then soars  
 Up to the fiery concave tow'ring high. 635  
 As when far off at sea a fleet descry'd,  
 Hangs in the clouds, by equinoctial winds,  
 Close sailing from Bengala, or the isles  
 Of Ternate and Tidore, whence merchants bring  
 Their spicy drugs; they on the trading flood 640  
 Through the wide Ethiopian to the Cape  
 Ply, stemming nightly tow'ard the pole: so seem'd  
 Far off the flying fiend. At last appear  
 Hell-bounds, high reaching to the horrid roof;  
 And thence threefold the gates; three folds were brass,  
 Three iron, three of adamantine rock; 646  
 Impenetrable, impal'd with circling fire,

Ibid. *Chimæras*.] Lat. Gr. i. e. *goats*. A chimæra was a fabulous monster, said to have had the head of a lion, the belly of a goat, and the tail of a serpent. It was only a mountain of Lycia, a branch of the mount Taurus in Asia, whose top did cast out flames, and abounded with lions; in the middle there was good pasture for goats, and at the bottom of it were many serpents.

L. 637. *Equinoctial*.] of the *equinox*, Lat. i. e. *equal nights and days*. An astronomical term.

L. 638. *Bengala*.] Ind. The ancient name was *Beng*, i. e. *water*; for, as the waters overflow some parts of that country, the people made their fields into beds of fifteen yards square, and two yards high, which they called *Ala*; hence came *Bengala*, i. e. *an overflowed country*.

L. 639. *Ternate*.] Ind. The chief of the five Malacco or Molucca islands in the East-Indian sea, by which the Europeans sail to and from the East Indies, viz. Ternate, Tidore, Machian, Moties, and Bachian. They ly near the line, and abound with spices.

Ibid. *Tidore*.] or *Tidor*; Ind. Another of the Molucca Islands, near to Ternate, separated from it only by a narrow channel.

L. 641. *Ethiopian*.] of *Ethiopia*, Lat. Gr. i. e. *burnt in the face*. Heb. *Chus*, i. e. *black*; from Chus the son of Cham, who first peopled it. Ethiopia is a large hot kingdom of Africa, in the torrid zone; therefore the people are sun-burnt, tawny, and black; about 3600 miles in length, and 2180 in breadth.

Ibid. *Cape*.] Fr. from the Lat. i. e. *a head*. A geographical term. An high mountain or head-land running into the sea.

Yet unconsum'd. Before the gates there sat  
 On either side a formidable shape;  
 The one seem'd woman to the waste, and fair, 650  
 But ended foul in many a scaly fold  
 Voluminous and vast; a serpent arm'd  
 With mortal sting: about her middle round  
 A cry of hell-hounds never ceasing bark'd  
 With wide Cerberean mouths full loud, and rung 655  
 A hideous peal; yet, when they list, would creep,  
 If ought disturb'd their noise, into her womb,  
 And kennel there; yet there still bark'd and howl'd,  
 Within unseen. Far less abhorr'd than these  
 Vex'd Scylla, bathing in the sea that parts 660  
 Calabria from the hoarse Trinacrian shore:  
 Nor uglier follow the night-hag, when call'd,  
 In secret, riding through the air she comes,  
 Lur'd with the smell of infant-blood, to dance  
 With Lapland witches, while the lab'ring moon 665  
 Eclipses at their charms. The other shape,  
 If shape it might be call'd that shape had none

L. 648. — *Before the gates there sat, &c.*] Here begins the famous allegory of Milton, which is a sort of paraphrase on that text of the Apostle St. James, ch. i. 15. "Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death."

L. 655. *Cerberean,*] belonging to Cerberus; Lat. Gr. i. e. *a devourer of flesh*, i. e. as wide as those of Cerberus; the dog who kept the gates of hell, who had three, some say fifty, and Horace says, 100 heads; signifying his greedy and devouring nature. The fable represents time, which devours all things; the three heads, time past, present, and to come.

L. 660. *Scylla,*] Lat. from the Gr. i. e. *vexation*, and *disturbance*. Scylla was a frightful rock in the sea, between Italy and Sicily, so called from Scyllio, a castle on the Italian shore, upon which the waves made a noise, like the barking of dogs, which terrified sailors.

L. 661. *Calabria,*] Lat. from the Gr. i. e. *good*, and *fruitful*. A very fine fruitful country, on the utmost part of Italy, facing Sicily, and divided from it by a narrow strait.

*Ibid. Trinacrian,*] or *Sicily*. It was so called from the Sicani and Siculi, who were the ancient inhabitants.

L. 665. *Lapland,*] from the ancient Lupiones, or Loppi; i. e. *silly, sottish, and rude*. The natives call it *Lapmark*; the Germans, *Laplandi*, the Muscovites, *Lappi*; for they are an illiterate people, void of all arts and sciences, gross heathens.



Distinguishable in member, joint, or limb ;  
 Or substance might be call'd that shadow seem'd,  
 For each seem'd either ; black it stood as night, 670  
 Fierce as ten furies, terrible as hell,  
 And shook a dreadful dart ; what seem'd his head,  
 The likeness of a kingly crown had on.

Satan was now at hand, and from his seat  
 The monster moving, onward came as fast 675  
 With horrid strides ; hell trembled as he strode.  
 Th' undaunted fiend what this might be admir'd ;  
 Admir'd, not fear'd ; God and his Son except,  
 Created thing nought valu'd he, nor shunn'd ;  
 And with disdainful look thus first began : 680

Whence and what art thou, execrable shape,  
 That dar'st, though grim and terrible, advance  
 Thy miscreated front athwart my way  
 To yonder gates ? through them I mean to pass,  
 That be assur'd, without leave ask'd of thee : 685  
 Retire, or taste thy folly, and learn by proof,  
 Hell-born, not to contend with spi'rits of heaven,

To whom the goblin full of wrath reply'd :  
 Art thou that traitor-angel, art thou he,  
 Who first broke peace in heaven, and faith, till then  
 Unbroken ; and in proud rebellious arms 691  
 Drew after him the third part of heaven's sons,  
 Conjur'd against the High'est ; for which both thou  
 And they, outcast from God, are here condemn'd  
 To waste eternal days in woe and pain ? 995  
 And reckon'st thou thyself with spi'rits of heaven,

L. 671. *Furies*.] Fr. Ital. Span. Lat. i. e. *madness* and *rage* ; or, Heb. *farar*, i. e. *revenge*. The three furies of hell were imagined to be the tormentors of the damned, and painted with snakes about their heads, and eyes sparkling with fire, with burning torches in their hands, tormenting the souls of the wicked in hell ; and their names implied dread and terror.

L. 678.—*God and his Son except, Created thing nought valu'd he, nor shunn'd*.] This appears, at first sight, to reckon God and his Son among created things ; but *except* is used here with the same liberty as *but*, L. 333, and 336 ; and Milton has a like passage in his prose works, p. 277. edit. Tol. *No place in heaven and earth, except hell*. Richardson.

Hell-doom'd, and breath'ft defiance here and scorn,  
 Where I reign king; and, to enrage thee more,  
 Thy king and lord? Back to thy punishment,  
 False fugitive, and to thy speed add wings; 700  
 Lest with a whip of scorpions I pursue  
 Thy ling'ring, or with one stroke of this dart  
 Strange horror seize thee', and pangs unfelt before.

So spake the grisly terror, and in shape,  
 So speaking and so threat'ning, grew tenfold 705  
 More dreadful and deform. On th' other side  
 Incens'd with indignation Satan stood  
 Unterrified, and like a comet burn'd,  
 That fires the length of Ophiuchus huge  
 In th' arctick sky, and from his horrid hair 710  
 Shakes pestilence and war. Each at the head  
 Level'd his deadly aim; their fatal hands  
 No second stroke intend; and such a frown  
 Each cast at th' other, as when two black clouds,  
 With heaven's artillery fraught, come rattling on 715  
 Over the Caspian, then stand front to front,

L. 701. *Scorpion.*] Gr. Lat. i. e. *throwing out poison*. A scorpion is a black, short, and very poisonous serpent, with a small head like a crawfish, and a long tail with six or seven knots, wherewith it kills men and beasts.

L. 709, *Ophiuchus.*] Lat. from the Gr. i. e. *a serpent-bearer*. An astron. term. A northern constellation, called also *the serpent*, representing a man holding a serpent in his hand, and consists of twenty-nine stars, according to Ptolemy. The fable is taken from Hercules, who squeezed two serpents to death in his cradle.

L. 710. *Arctick.*] Lat. Gr. an astron. term. The northern circle, where there are two stars that go by this name near the north pole, the *great bear*, and the *little bear*. The opposite pole is called *antarctick*, or the southern pole.

L. 716, *Caspian.*] *Scyth.* from the Caspii, an ancient people who dwelt upon the south side of it. The Caspian sea is not a sea properly so called, nor a bay of the northern ocean, as the ancients thought, but a lake, and the greatest in the world. It lies between Persia, Tartary, Georgia, and Muscovy, about 3000 miles in compass; for though the Volga, (which alone discharges more water in a year than all the other rivers in Europe,) and 100 rivers besides run into it, yet it hath no visible outlet; therefore some think it riseth in the Persian gulph, after running under ground above 2000 miles.

Hovering a space, till winds the signal blow  
To join their dark encounter in mid air;  
So frown'd the mighty combatants, that hell  
Grew darker at their frown; so match'd they stood;  
For never but once more was either like 721  
To meet so great a foe: and now great deeds  
Had been achiev'd, whereof all hell had rung,  
Had not the snakey forcerers that sat  
Fast by hell-gate, and kept the fatal key, 725  
Ris'n, and with hideous outcry rush'd between:

O father, what intends thy hand, she cry'd,  
Against thy only son? What fury, O son,  
Possesses thee, to bend that mortal dart  
Against thy father's head? and know'st for whom;  
For him who sits above, and laughs the while 731  
At thee, ordain'd his drudge, to execute  
Whate'er his wrath, which he calls justice, bids;  
His wrath, which one day will destroy ye both.  
She spake, and at her words the hellish pest 735  
Forbore; then these to her Satan return'd:

So strange thy outcry, and thy words so strange  
Thou interpos'est, that my sudden hand  
Prevented, spares to tell thee yet by deeds  
What it intends, till first I know of thee, 640  
What thing thou art, thus double-form'd; and why,  
In this infernal vale first met, thou call'st  
Me father, and that phantasm call'st my son:  
I know thee not, nor ever saw till now  
Sight more detestable than him and thee. 745

To' whom thus the portress of hell-gate reply'd:  
Hast thou forgot me then, and do I seem  
Now in thine eye so foul? once deem'd so fair  
In heav'n, when at th' assembly, and in sight  
Of all the Seraphim with thee combin'd 750  
In bold conspiracy against heaven's King,  
All on a sudden miserable pain  
Surpriz'd thee, dim thine eyes, and dizzy swum  
In darkness, while thy head flames thick and fast  
Threw forth; till on the left side opening wide, 755

Likest to thee in shape and countenance bright,  
Then shining heavenly fair, a goddess arm'd,  
Out of thy head I sprung : amazement seiz'd  
All th' host of heaven ; back they recoil'd, afraid  
At first, and call'd me Sin, and for a sign 760  
Portentous held me ; but familiar grown,  
I pleas'd, and with attractive graces won  
The most averse, thee chiefly, who full oft  
Thyself in me thy perfect image viewing,  
Becam'st enamour'd, and such joy thou took'st 765  
With me in secret, that my womb conceiv'd  
A growing burden. Meanwhile war arose,  
And fields were fought in heaven ; wherein remain'd  
(For what could else ?) to our almighty foe  
Clear victory ; to our part loss and rout, 770  
Through all the empyrean : down they fell  
Driv'n headlong from the pitch of heaven, down  
Into this deep ; and in the general fall  
I also ; at which time this powerful key  
Into my hand was given, with charge to keep 775  
These gates for ever shut, which none can pass  
Without my opening. Pensive here I sat  
Alone ; but long I sat not, till my womb  
Pregnant by thee, and now excessive grown,  
Prodigious motion felt, and rueful throes. 780  
At last this odious offspring whom thou seest,  
Thine own begotten, breaking violent way  
Tore through my intrails, that with fear and pain  
Distorted, all my nether shape thus grew  
Transform'd : but he my inbred enemy : 785  
Forth issu'd, brandishing his fatal dart  
Made to destroy : I fled, and cry'd out Death ;  
Hell trembled at the hideous name, and sigh'd  
From all her caves, and back resounded, Death.  
I fled ; but he pursu'd, (though more, it seems, 790  
Inflam'd with lust than rage,) and, swifter far,  
Me overtook his mother, all dismay'd,  
And in embraces forcible and foul  
Ingend'ring with me, of that rape begot



These yelling monsters, that with ceaseless cry 795  
 Surround me, as thou saw'st hourly conceiv'd  
 And hourly born, with sorrow infinite

To me; for when they list, into the womb  
 That bred them they return, and howl, and gnaw  
 My bowels, their repast; then bursting forth 800  
 Afresh with conscious terrors vex me round,  
 That rest or intermission none I find,

Before mine eyes in opposition sits  
 Grim Death, my son and foe; who sets them on,  
 And me his parent would full soon devour 805  
 For want of other prey, but that he knows

His end with mine involv'd; and knows that I  
 Should prove a bitter morsel, and his bane,  
 Whenever that shall be; so Fate pronounc'd.

But thou, O father, I forewarn thee, shun 810  
 His deadly arrow; neither vainly hope  
 To be invulnerable in those bright arms,  
 Though temper'd heavenly; for that mortal dint,  
 Save he who reigns above, none can resist.

She finish'd; and the subtle fiend his lore 815  
 Soon learn'd, now milder, and thus answer'd smooth:

Dear daughter, since thou claim'st me for thy sire,  
 And my fair son here show'st me, the dear pledge  
 Of dalliance had with thee in heaven, and joys  
 Then sweet, now sad to mention, through dire change  
 Befall'n us, unforeseen, unthought of; know 821  
 I come no enemy, but to set free

From out this dark and dismal house of pain  
 Both him and thee, and all the heavenly host  
 Of spirits, that, in our just pretences arm'd, 825

Fell with us from on high: from them I go  
 This uncouth errand sole; and one for all  
 Myself expose, with lonely steps to tread  
 Th' unfounded deep, and through the void immense  
 To search with wand'ring quest a place foretold 830  
 Should be, and, by concurring signs, ere now  
 Created, vast and round; a place of bliss  
 In the pourlieus of heaven, and therein plac'd

A race of upstart creatures, to supply  
Perhaps our vacant room; though more remov'd, 835  
Lest heaven surcharg'd with potent multitude  
Might hap to move new broils. Be this, or ought  
Than this more secret, now design'd, I haste  
To know; and this once known, shall soon return,  
And bring ye to the place where thou and Death 840  
Shall dwell at ease, and up and down unseen  
Wing silently the buxom air imbalm'd  
With odours; there ye shall be fed and fill'd,  
Immeasurably; all things shall be your prey.

He ceas'd, for both seem'd highly pleas'd, and Death  
Grinn'd horrible a ghastly smile, to hear 846  
His famine should be fill'd; and blest'd his maw  
Destin'd to that good hour; no less rejoic'd  
His mother bad, and thus bespake her fire:

The key of this infernal pit by due, 850  
And by command of heaven's all-powerful King,  
I keep, by him forbidden to unlock  
These adamantin gates; against all force  
Death ready stands to interpose his dart,  
Fearless to be o'ermatch'd by living might. 855  
But what owe I to his commands above  
Who hates me, and hath hither thrust me down  
Into this gloom of Tartarus profound,  
To sit in hateful office here confin'd,  
Inhabitant of heaven, and heavenly born, 860  
Here in perpetual agony and pain,  
With terrors and with clamours compass'd round,  
Of mine own brood, that on my bowels feed?  
Thou art my father, thou my author, thou  
My being gav'st me; whom should I obey 865  
But thee? whom follow? thou wilt bring me soon  
To that new world of light and bliss, among  
The gods who live at ease, where I shall reign  
At thy right hand voluptuous, as beseems  
Thy daughter and thy darling, without end. 870

Thus saying, from her side the fatal key  
Sad instrument of all our woe, she took;

And tow'ards the gate rolling her bestial train,  
 Forthwith the huge portcullis high up drew ;  
 Which but herself, not all the Stygian powers 875  
 Could once have mov'd ; then in the key-hole turns  
 Th' intricate wards, and every bolt and bar  
 Of massy ir'on or solid rock with ease  
 Unfastens : on a sudden open fly,  
 With impetuous rocoil and jarring sound, 880  
 Th' infernal doors, and on their hinges grate  
 Harsh thunder, that the lowest bottom shook  
 Of Erebus. She open'd, but to shut  
 Excell'd her pow'r ; the gates wide open stood,  
 That with extended wings a banner'd host, 885  
 Under spread ensigns marching, might pass through  
 With horse and chariots rank'd in loose array ,  
 So wide they stood, and, like a furnace-mouth,  
 Cast forth redounding smoke and ruddy flame.  
 Before their eyes in sudden view appear 890  
 The secrets of the hoary deep ; a dark  
 Illimitable ocean, without bound,  
 Without dimension, where length, breadth, and height,  
 And time, and place are lost ; where eldest Night  
 And Chaos, ancestors of Nature, hold 895  
 Eternal anarchy, amidst the noise  
 Of endless wars, and by confusion stand.  
 For hot, cold, moist, and dry, four champions fierce,  
 Strive here for mast'ry, and to battle bring  
 Their embryon atoms ; they around the flag 900  
 Of each his faction, in their several clans,  
 Light arm'd or heavy, sharp, smooth, swift, or slow,  
 Swarm populous, unnumber'd as the sands  
 Of Barca or Cyrene's torrid soil.

L. 904. *Barca*.] Carthag. i. e. a desert ; or from Amilcar Barca,  
 the father of Hannibal, who is said to have founded it. A large,  
 sandy, barren, and dry country in Africa, so called from the capital  
 city of it, lying on the west of Egypt, on the Mediterranean sea,  
 between Egypt and Tripoli, 600 miles from east to west, and 120  
 miles from south to north. Others call it the *Sandy Lybia*. The  
 chief city is 550 miles from Alexandria in Egypt. Barca separates  
 Egypt from Cyrene.

Ibid. *Cyrene*.] Carthag. from *Cyreno*, i. e. a fountain, which

Levied to side with warring winds, and poise 905  
 Their lighter wings. To whom these most adhere,  
 He rules a moment: Chaos umpire sits,  
 And by decision more embroils the fray,  
 By which he reigns: next him high arbiter  
 Chance governs all. Into this wild abyfs, 910  
 The womb of Nature, and perhaps her grave,  
 Of neither sea, nor shore, nor air, nor fire,  
 But all these in their pregnant causes mix'd  
 Confus'dly, and which thus must ever fight,  
 Unless th' Almighty Maker them ordain 915  
 His dark materials to create more worlds;  
 Into this wild abyfs the wary fiend  
 Stood on the brink of hell, and look'd a while,  
 Pond'ring his voyage; for no narrow frith  
 He had to cross. Nor was his ear less peal'd 920  
 With noises loud and ruinous, (to compare  
 Great things with small,) than when Bellona storms,  
 With all her batt'ring engines bent to raze  
 Some capital city; or less than if this frame  
 Of heaven were falling, and these elements 925  
 In mutiny had from her axle torn  
 The stedfast earth. At last his sail broad vans  
 He spreads for flight, and in the furling smoke  
 Uplifted spurns the ground; thence many a league,  
 As in a cloudy chair, ascending rides 930

springs from a mountain of the same name there; a very barren sandy province of Lybia, towards the great Syrtis, lying upon the Mediterranean sea near Egypt. Cyrene was built by Battus the Lacedemonian, from whom the inhabitants were called *Battide*, and gave the name to the whole country. It strove once with Carthage for some privileges. In the most southern part of it stood the famous temple of Jupiter Ammon, and was the birth-place of Simon, who carried our Saviour's cross to mount Calvary, Math xxvii. 32. Cyrene was called *Pentapolis*, Gr. because it contained five fine cities of old.

L. 922. *Bellona*.) Lat. i. e. *the goddess of war*; a deity among the old Romans; the mother, sister, and wife of Mars.

L. 926. *Axle*.) Sax. Lat. Gr. i. e. *going round*; a geographical term; an axle-tree. Here, an imaginary line drawn through the centre of the earth from the north to the south pole, upon which the earth is supposed to move in its diurnal motion from east to west.



Audacious ; but that feat soon failing, meets  
 A vast vacuity : all unawares  
 Flutt'ring his pennons vain, plumb down he drops  
 Ten thousand fathom deep ; and to this hour  
 Down had been falling, had not by ill chance 935  
 The strong rebuff of some tumultuous cloud,  
 Instinct with fire and nitre, hurried him  
 As many miles aloft : that fury stay'd,  
 Quench'd in a boggy Syrtis, neither sea,  
 Nor good dry land : nigh foundered on he fares, 940  
 Treading the crude consistence, half on foot,  
 Half fly'ing ; behoves him now both oar and sail.  
 As when a gryphon, through the wilderness  
 With winged course o'er hill or moory dale,  
 Pursues the Arimaspien, who by stealth 945  
 Had from his wakeful custody purloin'd  
 The guarded gold : so eagerly the fiend  
 O'er bog, or steep, thro' strait, rough, dense, or rare,  
 With head, hands, wings, or feet, pursues his way ;  
 And swims, or sinks, or wades, or creeps, or flies. 950  
 At length an universal hubbub wild  
 Of stunning sounds, and voices all confus'd,  
 Borne through the hollow dark, assaults his ear,  
 With loudest vehemence : thither he plies,  
 Undaunted to meet there whatever power 955  
 Or spirit of the nethermost abyss  
 Might in that noise reside, of whom to ask  
 Which way the nearest coast of darkness lies  
 Bord'ring on light ; when strait behold the throne  
 Of Chaos, and his dark pavilion spread 960  
 Wide on the wasteful deep ; with him enthron'd  
 Sat sable-vested Night, eldest of things,

L. 943. *Gryphon*,) *griffin*, or *griffon*, Lat. Gr. i. e. *to grip fast*, or *squeeze*. A fabulous, terrible, and rapacious bird, said to be partly like an eagle, partly like a lion.

L. 945. *Arimaspien*.] Scyth. from *ari*, i. e. *one*, and *maspos*, i. e. *an eye*, *one eyed* ; a people of Scythia or Little Tartary in Europe, said to have had one eye. The truth is, they were expert archers, who shut one eye, that they might with the more exactness hit the mark. Alexander the Great subdued them.

The consort of his reign, and by them stood  
 Orcus and Ades, and the dreaded name  
 Of Demogorgon; Rumor next, and Chance, 965  
 And Tumult, and Confusion all embroil'd,  
 And Discord with a thousand various mouths.

To' whom Satan turning boldly, thus; Ye powers  
 And spirits of this nethermost abyfs,  
 Chaos and ancient Night, I come no spy 970  
 With purpose to explore or to disturb  
 The secrets of your realm; but by constraint  
 Wand'ring this darksome desert, as my way  
 Lies through your spacious empire up to light,  
 Alone, and without guide, half lost, I seek 975  
 What readiest path leads where your gloomy bounds  
 Confine with heaven; or if some other place,  
 From your dominion won, th' ethereal King  
 Possesses lately, thither to arrive  
 I travel this profound; direct my course: 980  
 Directed, no mean recompence it brings  
 To your behoof; if I that region lost,  
 All usurpation thence expell'd, reduce  
 To her original darkness, and your sway,  
 (Which is my present journey,) and once more 985  
 Erect the standard there of ancient Night;  
 Yours be th' advantage all, mine the revenge.

Thus Satan; and him thus the anarch old,  
 With salt'ring speech and visage incompas'd,  
 Answer'd. I know thee, stranger, who thou art, 990  
 That mighty leading angel, who of late  
 Made head against heaven's King, though overthrown

L. 964. *Orcus*.] Lat. from the Gr. i. e. an oath; because the supernal Gods made their oaths by *Orcus*, as well as by *Styx*, another name of hell.

Ibid. *Hades*.] Lat. Gr. i. e. a dark, bidden, and invisible place, the same as *Orcus*, or hell, in holy writ and sacred authors. It is esteem'd to be the general receptacle of all souls departed this life, in a state of expectation till the day of judgment.

L. 965. *Demogorgon*.] Lat. from the Gr. i. e. beholding the gorgan, which none could do but he; for she turned all things that looked on her into stones.

I saw, and heard; for such a numerous host  
 Fle'd not in silence through the frighted deep,  
 With ruin upon ruin, rout on rout, 995  
 Confusion worse confounded; and heaven-gates  
 Pour'd out by millions her victorious bands  
 Pursuing. I upon my frontiers here  
 Keep residence; if all I can will serve  
 That little which is left so to defend, 1000  
 Encroach'd on still through your intestine broils  
 Weak'ning the sceptre of old Night: first hell,  
 Your dungeon, stretching far and wide beneath;  
 Now lately heaven and earth, another world,  
 Hung o'er my realm, link'd in a golden chain, 1005  
 To that side heaven from whence your legions fell:  
 If that way be your walk, you have not far;  
 So much the nearer danger; go, and speed;  
 Havock, and spoil, and ruin are my gain.

He ceas'd; and Satan stay'd not to reply, 1010  
 But glad that now his sea should find a shore,  
 With fresh alacrity, and force renew'd,  
 Springs upward, like a pyramid of fire  
 Into the wild expanse; and through the shock  
 Of fighting elements, on all sides round 1015  
 Environ'd, wins his way; harder beset,  
 And more endanger'd, than when Argo pass'd

L. 1013. *Pyramid*.] Gr. i. e. *a fire*. A geometrical term. A pyramid is a heap of square stones, rising up like a flame of fire in four squares. There are about 80 pyramids near Grand Cairo in Egypt, the wonder of the world to this day, though they have stood 4000 years, and may continue as long again; three of them are very large, besides many small ones. The Arabs call them *Degebel Pharaon*, and the Turks, *Pharaon Deglary*, i. e. *Pharaoh's hills*. Mr. Lucas saw above 20,000 pyramids near Cefarea in Lesser Asia.

L. 1017 *Argo*.] Lat Gr i. e. *swift*; because of her swift sailing, being rowed with fifty oars, which was a new invention of Jason; or from the builder of it; and Cicero derives it from the Argives or Greeks who sailed in it. The ship wherein Jason, and other valiant Greeks, made a famous expedition to Colchos, now Mingrelia, Georgia, and Iberia, upon the Pontus, to bring from thence the golden fleece into Greece.

Through Bosphorus, betwixt the justling rocks :  
 Or when Ulysses on the larboard shunn'd  
 Charybdis, and by th' other whirlpool steer'd. 1020  
 So he with difficulty and labour hard  
 Mov'd on ; with difficulty and labour he ;  
 But he once pass'd, soon after, when man fell,  
 Strange alteration ! Sin and Death amain  
 Following his track, such was the will of Heaven, 1025  
 Pav'd after him a broad and beaten way  
 Over the dark abyss, whose boiling gulf  
 Tamely endur'd a bridge of wondrous length,  
 From hell continu'd, reaching th' utmost orb  
 Of this frail world ; by which the spi'rits perverse 1030  
 With easy intercourse pass to and fro,

L. 1018. *Bosphorus*.) *Bosporus*, or *Bosperus* ; Lat. from the Gr. i. e. *the passage of an ox*, as we say *Oxford*. A passage into the Euxine sea by Constantinople, through which Jason passed with much difficulty and danger in his voyage. It is so narrow that cattle swim over it, and they hear the cocks crowing and dogs barking from one side to another. Now *Stretti di Constantinopoli*, Ital. i. e. *the Straits of Constantinople*.

L. 1019. *Ulysses*.) Lat. Gr. i. e. *all strength, robust* ; or contracted from his original name, *Odusseus*, Gr. i. e. *the public road* ; because his mother, overtaken in a violent rain, was delivered of him on the highway. The son of Laertes, prince of Ithaca and Dulichia, islands in the Ægean sea ; an eloquent, cunning Greek, celebrated by Homer, Virgil, Ovid, &c.

L. 1020 *Charybdis*.) Heb. i. e. *a gulph of perdition* ; Lat. from the Gr. i. e. *gaping and sucking in*. A very dangerous part of the sea of Sicily, between Messina and Italy, where divers ships have been sucked in, and Ulysses had much ado to escape drowning.

L. 1023. *But he once pass'd, &c.*) Dr. Bently would throw out here eleven verses, as if they were an interpolation ; but the foregoing words, containing a repetition of what went before them, *with difficulty and labour he*, have no force nor propriety, unless it be added, (as it is in these verses) that some others afterwards went this way with more ease. *Pearce*.

It is evident that these lines are Milton's, and cannot be an interpolation of the editor : but yet, I am afraid we cannot so easily get over the doctor's other objection, that this same bridge is described in Book x. for several lines together, poetically and pompously, as a thing untouched before, and an incident to surprize the reader ; and therefore, the poet should not have anticipated it here. Let the lines themselves be approved ; yet, it must be allowed, it is wrong conduct and want of œconomy for the whole poem. And we cannot recollect a parallel instance in Homer or Virgil, or any authorized poet. *Newton*.



To tempt or punish mortals, except whom  
God and good angels guard by special grace.

But now at last the sacred influence  
Of light appears, and from the walls of heaven 1035  
Shoots far into the bosom of dim Night  
A glimmering dawn : here Nature first begins  
Her farthest verge, and Chaos to retire,  
As from her outmost works a broken foe,  
With tumult less, and with less hostile din ; 1040  
That Satan with less toil, and now with ease,  
Wafts on the calmer wave by dubious light,  
And like a weather-beaten vessel holds  
Gladly the port, though shrouds and tackle torn ;  
Or in the emptier waste, resembling air, 1045  
Weighs his spread wings, at leisure to behold  
Far off th' empyreal heaven, extended wide  
In circuit, undetermin'd square or round,  
With opal tow'rs, and battlements adorn'd.  
Of living saphire, once his native seat ; 1050  
And fast by, hanging in a golden chain,  
This pendent world, in bigness as a star  
Of smallest magnitude, close by the moon.  
Thither full-fraught with mischievous revenge,  
Accurs'd, and in a cursed hour he hies. 1055

L. 1049. *With opal tow'rs.*) With towers of precious stones. *Opal* is a stone of divers colours, partaking of the carbuncle's faint fire, the amethyst's bright purple, and the emerald's chearing green. *Hume* and *Richardson*.

L. 1050. *Saphire.*) Lat. Gr. from the Heb. i. e. *numbered*; because one must pay down very dear for it. A very clear, hard, and precious stone, of the colour of the sky, with sparkles of gold, and the hardest next to a diamond. It was put into the breast-plate of the high-priest, Exod. xxviii. 18. Rev. xxi. 19.

*End of BOOK SECOND.*

### The ARGUMENT of Book III.

GOD, sitting on his throne, sees Satan flying towards this world, then newly created; shews him to the Son, who sat at his right hand; foretels the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created man free, and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards man: but God again declares, that grace cannot be extended towards man without the satisfaction of divine justice. Man hath offended the majesty of God, by aspiring to Godhead; and therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for man: the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth: commands all the angels to adore him: they obey; and hymning to their harp, in full choir, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb; where wandering he first finds a place, since called The Limbo of Vanity: what persons and things fly up thither; thence comes to the gate of heaven, described ascending by stairs, and the waters above the firmament that flow about it: his passage thence to the orb of the sun; he finds there Uriel, the regent of that orb, but first changes himself into the shape of a meaner angel; and pretending a zealous desire to behold the new creation, and man, whom God had placed here, inquires of him the place of his habitation, and is directed; alights first on mount Niphates.

# PARADISE LOST.

## B O O K III.

**H**AIL, holy light, offspring of heaven first-born,  
Or of th' Eternal co-eternal beam !  
May I express thee' unblam'd ? since God is light,  
And never but in unapproach'd light  
Dwelt from eternity ; dwelt then in thee, 5  
Bright effluence of bright essence increate.  
Or hear'st thou rather pure ethereal stream,  
Whose fountain who shall tell ? Before the sun,  
Before the heavens thou wert, and at the voice  
Of God, as with a mantle didst invest 10  
The rising world of waters dark and deep,  
Won from the void and formless infinite.  
Thee I revisit now with bolder wing,  
Escap'd the Stygian pool, though long detain'd  
In that obscure sojourn ; while in my flight 15  
Through utter and through middle darkness borne,  
With other notes than to th' Orphean lyre,  
I sung of Chaos and eternal Night ?  
Taught by the heavenly Muse to venture down

L. 1. *Hail, holy light, &c.*) Our author's address to light, and lamentation of his own blindness, may perhaps be censured as an excrescence or digression not agreeable to the rules of epic poetry ; but yet this is so charming a part of the poem, that the most critical reader, I imagine, cannot wish it were omitted. One is even pleased with a fault, if it be a fault that is the occasion of so many beauties, and acquaints us so much with the circumstances and character of the author. *Newton.*

L. 17. *With other notes than to th' Orphean lyre, &c.*) Orpheus made a hymn to night, which is still extant ; he also wrote of the creation out of chaos. See *Apoll. Rhodius*, l. 493. Orpheus was inspired by his mother Calliope only, Milton by the *heavenly Muse* ; therefore he boasts he sung with other notes than Orpheus, though the subjects were the same. *Richardson.*

The dark descent, and up to re-ascend,  
 Though hard and rare. Thee I revisit safe,  
 And feel thy sov'reign vital lamp ; but thou  
 Revisit'st not these eyes, that roll in vain  
 To find thy piercing ray, and find no dawn ;  
 So thick a drop serene hath quench'd their orbs, 25  
 Or dim suffusion veil'd. Yet not the more  
 Cease I to wander, where the Muses haunt,  
 Clear spring, or shady grove, or sunny hill,  
 Smit with the love of sacred song ; but chief  
 Thee, Sion, and the flow'ry brooks beneath, 30  
 That wash thy hallow'd feet, and warbling flow,  
 Nightly I visit : nor sometimes forget  
 Those other two equall'd with me in fate,  
 So were I equall'd with them in renown,  
 Blind Thamyris, and blind Meonides ; 35  
 And Tiresias, and Phineus, prophets old :  
 Then feed on thoughts, that voluntary move

L. 29. *Smit with the love of sacred song.*] So Virg. Geor. ii. 475-  
*Dulces ante omnia Musa,*

*Quarum sacra fero ingenti percussus amore.*

L. 35. *Thamyris.*] Lat. Gr. i. e. *wonderful.* A poet of Thrace, who had the vanity to contend with the muses in singing, but lost it ; therefore they put out his eyes, and took away his harp. This fable teaches us the danger and vanity of mocking God, of self-sufficiency and pride.

Ibid. *Meonides.*] Lat. Gr. i. e. *the son of Meon,* for Homer, Gr. i. e. *one that does not see* ; because he despised the vanities of the world, not that he was really deprived of his eye-sight ; others say his blindness came by an accident : but his proper name was Melesigenes, from the river Meles, where he was born. He was so poor that he begged his bread ; yet when he was dead, seven cities contended for the honour of his nativity, *Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athens.*

L. 36. *Tiresias.*] Lat. Gr. i. e. *a star* ; because he foretold some things by the knowledge of astrology. A blind poet and soothsayer of Thebes, long before Homer ; the son of Evetrus and Chariclo. He was struck blind either for peeping too curiously upon Minerva in the fountain Hypocrine, or for deciding the cause between Jupiter and Juno to her dissatisfaction, for which Jupiter gave him the faculty of divination or soothsaying.

Ibid. *Phineus.*] Lat. Gr. i. e. *shining, illustrious.* A king and prophet of Arcadia, who, for putting out the eyes of his children, and for revealing the secrets of the gods to men, was punished with blindness.



Harmonious numbers ; as the wakeful bird  
Sings darkling, and in shadieſt covert hid  
Tunes her nocturnal note. Thus with the year 40  
Seasons return ; but not to me returns  
Day, or the ſweet approach of ev'n or morn,  
Or ſight of vernal bloom, or ſummer's roſe,  
Or flocks, or herds, or human face divine ;  
But cloud inſtead, and ever-during dark 45  
Surrounds me, from the chearful ways of men  
Cut off, and for the book of knowledge fair  
Preſented with a univerſal blank  
Of Nature's works, to me expung'd and ras'd,  
And wiſdom at one entrance quite ſhut out. 50  
So much the rather thou, celeftial light,  
Shine inward, and the mind through all her powers  
Irradiate, there plant eyes, all miſt from thence  
Purge and diſperſe, that I may ſee and tell  
Of things inviſible to mortal ſight. 55

Now had th' Almighty Father from above,  
From the pure empyrean where he ſits  
High thron'd above all height, bent down his eye,  
His own works and their works at once to view :  
About him all the ſanctities of heaven 60  
Stood thick as ſtars, and from his ſight receiv'd  
Beatitude paſt utterance : on his right  
The radiant image of his glory ſat,  
His only Son. On earth he firſt beheld  
Our two firſt parents, yet the only two 65  
Of mankind, in the happy garden plac'd,  
Reaping immortal fruits of joy and love,  
Uninterrupted joy, unrivall'd love,  
In bliſſful ſolitude. He then ſurvey'd  
Hell and the gulf between, and Satan there 70  
Coaſting the wall of heaven, on this ſide night,

L. 66. *Happy garden,* viz. *Eden* ; an Hebrew word ; it ſignifies  
pleaſure and delight, becauſe it was the moſt pleaſant place upon  
earth, and *Paradiſe* was in it. *Eden* was a country in *Chaldea*,  
thought by ſome to be the ſame as *Meſopotamia*, near *Babylon*,  
lying between the *Euphrates* and the *Tygris*, well watered with  
theſe and other rivers, and moſt fruitful.

In the dun air sublime ; and ready now  
 To stoop with wearied wings and willing feet  
 On the bare outside of this world, that seem'd  
 Firm land imbosom'd, without firmament ;  
 Uncertain which, in ocean or in air.

75

Him God beholding from his prospect high,  
 Wherein past, present, future, he beholds,  
 Thus to his only Son foreseeing spake :

Only begotten Son, seest thou what rage  
 Transports our adversary ? whom no bounds  
 Preterib'd, no bars of hell, nor all the chains  
 Heap'd on him there, nor yet the main abyfs  
 Wide interrupt, can hold ; so bent he seems  
 On desperate revenge, that shall redound  
 Upon his own rebellious head. And now

80

Through all restraint broke loose, he wings his way  
 Not far off heaven, in the precincts of light,  
 Directly towards the new-created world,

85

And man there plac'd, with purpose to assay  
 If him by force he can destroy, or worse,  
 By some false guile pervert : and shall pervert ;

90

For man will hearken to his glozing lies,  
 And easily transgresses the sole command,  
 Sole pledge of his obedience : so will fall,

95

He, and his faithless progeny. Whose fault ?

Whose but his own ? Ingrate, he had of me  
 All he could have : I made him just and right,  
 Sufficient to have stood, though free to fall.

Such I created all th' ethereal powers  
 And spi'rits, both them who stood, and them who fall'd ;  
 Freely they stood who stood, and fell who fell.

100

Not free, what proof could they have giv'n sincere  
 Of true allegiance, constant faith or love,  
 Where only what they needs must do appear'd,

105

Not what they would ? what praise could they receive ?  
 What pleasure I from such obedience paid,  
 When will and reason (reason also' is choice)

L. 108.—(*reason also' is choice.*) The author had expressed the same sentiment before in prose. "Many there be that complain

Useless and vain, of freedom both despoil'd,  
 Made passive both, had serv'd necessity, 110  
 Not me? They therefore, as to right belong'd,  
 So were created, nor can justly accuse  
 Their Maker, or their making, or their fate,  
 As if predestination over-rul'd  
 Their will, dispos'd by absolute decree, 115  
 Or high foreknowledge. They themselves decreed  
 Their own revolt, not I: if I foreknew,  
 Foreknowledge had no influence on their fault,  
 Which had no less prov'd certain unforeknown.  
 So without least impulse or shadow' of fate, 120  
 Or ought by me immutably foreseen,  
 They trespass, authors to themselves in all,  
 Both what they judge, and what they choose; for so  
 I form'd them free: and free they must remain,  
 Till they inthral themselves; I else must change 125  
 Their nature, and revoke the high decree  
 Unchangeable, eternal, which ordain'd  
 Their freedom; they themselves ordain'd their fall.  
 The first sort by their own suggestion fell,  
 Self-tempted, self-deprav'd: Man falls, deceiv'd 130  
 By th' other first: Man therefore shall find grace,  
 The other none: in mercy' and justice both,  
 Through heaven and earth, so shall my glory' excel;  
 But mercy, first and last, shall brightest shine.  
 Thus while God spake, ambrosial fragrance fill'd  
 All heaven, and in the blessed spi'rits elect, 136  
 Sense of new joy ineffable diffus'd.  
 Beyond compare the Son of God was seen  
 Most glorious; in him all his Father shone  
 Substantially express'd; and in his face 140  
 Divine compassion visibly appear'd,  
 Love without end, and without measure grace;

"of divine providence for suffering Adam to transgress. Foolish  
 "tongues! when God gave him reason, he gave him freedom to  
 "choose, for reason is but choosing; he had been else a mere  
 "artificial Adam," &c. See his speech for the liberty of unlicensed  
 printing, p. 149, 150. edit. 1738.

Which uttering, thus he to his Father spake :

O Father ! gracious was that word which clos'd  
Thy sov'reign sentence, that Man should find grace ;  
For which both heaven and earth shall high extol 146  
Thy praises, with th' innumerable sound  
Of hymns and sacred songs, wherewith thy throne  
Incompass'd shall resound thee ever blest'd.

For should man finally be lost ; should man, 150  
Thy creature late so lov'd, thy youngest son,  
Fall circumvented thus by fraud, though join'd  
With his own folly ? that be from thee far,  
That far be from thee, Father ! who art Judge  
Of all things made, and judgest only right. 155

Or shall the adversary thus obtain  
His end, and frustrate thine ; shall he fulfil  
His malice, and thy goodness bring to nought,  
Or proud return, though to his heavier doom,  
Yet with revenge accomplish'd, and to hell 160  
Draw after him the whole race of mankind,  
By him corrupted ? or wilt thou thyself  
Abolish thy creation, and unmake

For him, what for thy glory thou hast made ?  
So should thy goodness and thy greatness both 165  
Be question'd and blasphem'd without defence.

To whom the great Creator thus reply'd :

O Son ! in whom my soul hath chief delight,  
Son of my bosom, Son who art alone  
My word, my wisdom, and effectual might, 170  
All hast thou spoken as my thoughts are, all  
As my eternal purpose hath decreed.

Man shall not quite be lost, but sav'd who will ?  
Yet not of will in him, but grace in me  
Freely vouchsaf'd : once more I will renew 175  
His lapsed powers, though forfeit, and inthrall'd  
By sin to foul exorbitant desires ;

Upheld by me, yet once more he shall stand  
On even ground against his mortal foe ;  
By me upheld, that he may know how frail 180  
His fall'n condition is, and to me owe



All his deliv'rance, and to none but me.  
Some I have chosen of peculiar grace,  
Elect above the rest ; so is my will :  
The rest shall hear me call, and oft be warn'd 185  
Their sinful state, and to appease betimes  
Th' incens'd Deity, while offer'd grace  
Invites ; for I will clear their senses dark,  
What may suffice, and soften stony hearts  
To pray, repent, and bring obedience due. 190  
To pray'r, repentance, and obedience due,  
Though but endeavour'd with sincere intent,  
Mine ear shall not be slow, mine eye not shut.  
And I will place within them as a guide,  
My umpire Conscience ; whom if they will hear, 195  
Light after light, well-us'd, they shall attain,  
And to the end persisting, safe arrive.  
This my long-sufferance, and my day of grace,  
They who neglect and scorn, shall never taste ;  
But hard be harden'd, blind be blinded more, 200  
That they may stumble on, and deeper fall ;  
And none but such from mercy I exclude.  
But yet all is not done ; Man disobeying,  
Disloyal breaks his fealty, and sins  
Against the high supremacy of heaven, 205  
Affecting godhead, and so losing all,  
To expiate his treason hath nought left ;  
But to destruction sacred and devote,  
He, with his whole posterity, must die ;  
Die he or Justice must ; unless for him 210  
Some other able, and as willing, pay  
The rigid satisfaction, death for death.  
Say, heavenly powers, where shall we find such love ?  
Which of ye will be mortal, to redeem  
Man's mortal crime, and just th' unjust to save ; 215

L. 183. *Some I have chosen of peculiar grace, &c.*] Our author did not hold the doctrine of rigid predestination ; he was of the sentiments of the more moderate Calvinists, and thought that though some indeed were elected of peculiar grace, the rest might be saved complying with the terms and conditions of the gospel.

Dwells in all heaven charity so dear ?

He ask'd ; but all the heavenly choir stood mute,  
And silence was in heaven : on man's behalf  
Patron or intercessor none appear'd,  
Much less that durst upon his own head draw 220  
The deadly forfeiture, and ransom set.

And now without redemption all mankind  
Must have been lost, adjudg'd to death and hell  
By doom severe, had not the Son of God,  
In whom the fulness dwells of love divine, 235  
His dearest mediation thus renew'd :

Father ! thy word is past, Man shall find grace ;  
And shall grace not find means, that finds her way,  
The speediest of thy winged messengers,  
To visit all thy creatures, and to all 230

Comes unprevented, unimplor'd, unsought ?  
Happy for man, so coming : he her aid  
Can never seek, once dead in sins, and lost ;  
Atonement for himself or offering meet,  
Indebted and undone, hath none to bring. 235

Behold me then ; me for him, life for life  
I offer ; on me let thine anger fall ;  
Account me man ; I for his sake will leave  
Thy bosom, and this glory next to thee  
Freely put off, and for him lastly die 240

Well pleas'd ; on me let Death wreak all his rage :  
Under his gloomy power I shall not long  
Ly<sup>e</sup> vanquish'd ; thou hast giv'n me to possess  
Life in myself or ev' er ; by thee I live,  
Though now to death I yield, and am his due 245

All that of me can die ; yet that debt paid,  
Thou wilt not leave me in the loathsome grave  
His prey, nor suffer my unspotted soul  
For ever with corruption there to dwell :  
But I shall rise victorious, and subdue 250

My vanquisher, spoil'd of his vaunted spoil ;  
Death his death's wound shall then receive, and stoop  
Inglorious, of his mortal sting disarm'd.  
I through the ample air, in triumph high

Shall lead hell captive, maugre hell, and show 255  
 The powers of darkness bound. Thou at the sight  
 Pleas'd, out of heaven shalt look down, and smile;  
 While, by thee rais'd, I ruin all my foes,  
 Death last, and with his carcase glut the grave:  
 Then, with the multitude of my redeem'd, 260  
 Shall enter heaven, long absent, and return,  
 Father, to see thy face, wherein no cloud  
 Of anger shall remain, but peace assur'd,  
 And reconcilment; wrath shall be no more  
 Thenceforth, but in thy presence joy entire. 265

His words here ended, but his meek aspect  
 Silent yet spake, and breath'd immortal love  
 To mortal men, above which only shone  
 Filial obedience: as a sacrifice  
 Glad to be offer'd, he attends the will 270  
 Of his great Father. Admiration seiz'd  
 All heaven, what this might mean, and whither tend  
 Wond'ring; but soon th' Almighty thus reply'd:

O thou in heaven and earth the only peace  
 Found out for mankind under wrath! O thou 275  
 My sole complacence! well thou know'st how dear  
 To me are all my works; nor Man the least,  
 Though last created; that for him I spare  
 Thee from my bosom and right hand, to save,  
 By losing thee a while, the whole race lost. 280  
 Thou therefore, whom thou only canst redeem,  
 Their nature also to thy nature join;  
 And be thyself Man among men on earth,  
 Made flesh, when time shall be, of virgin seed,  
 By wondrous birth: be thou in Adam's room 285  
 The head of all mankind, though Adam's son.  
 As in him perish all men, so in thee,  
 As from a second root, shall be restor'd  
 As many' as are restor'd, without thee none.

L. 285. *Adam.*] Heb. i. c. *red*; the name of the first man and first woman, because they were formed of the red dust of the earth, Gen. ii. 7.—v. 2.; as *homo* in Latin is from *humus*, i. c. *the ground*, which points at both our original and end.

His crime makes guilty all his sons ; thy merit 290  
 Imputed shall absolve them who renounce  
 Their own both righteous and unrighteous deeds,  
 And live in thee transplanted, and from thee  
 Receive new life. So man, as is most just,  
 Shall satisfy for man, be judg'd, and die, 295  
 And dying rise, and rising with him raise  
 His brethren, ransom'd with his own dear life.  
 So heavenly love shall outdo hellish hate,  
 Giving to death, and dying to redeem,  
 So dearly to redeem, what hellish hate 300  
 So easily destroy'd, and still destroys  
 In those who, when they may, accept not grace.  
 Nor shalt thou, by descending to assume  
 Man's nature, lessen or degrade thine own.  
 Because thou hast, though thron'd in highest bliss,  
 Equal to God, and equally enjoying, 306  
 God-like fruition, quitted all, to save  
 A world from utter loss, and hast been found  
 By merit more than birth-right Son of God,  
 Found worthiest to be so by being good, 310  
 Far more than great or high ; because in thee  
 Love hath abounded more than glory' abounds ;  
 Therefore thy humiliation shall exalt  
 With thee thy manhood also to this throne ;  
 Here shalt thou sit incarnate, here shalt reign 315  
 Both God and man, Son both of God and man,  
 Anointed universal King ; all power

L. 299. *Giving to death, and dying to redeem.*] The love of the Father, in giving the son to death, and the love of the Son in submitting to it, and dying to redeem mankind. Mr. Warburton thus explains it : " Milton's system of divinity taught, says he, not only that man was redeemed, but likewise that a real price was paid for his redemption : *Dying to redeem*, therefore, signifying only redemption in a vague uncertain sense, but imperfectly represents his system ; so imperfectly, that it may as well be called the *Socinian* ; the price paid (which implies a proper redemption) is wanting. But, to pay a price, implying a voluntary act, the poet, therefore, well expresses it, by *giving to death*, that is, giving himself to death ; so that the sense of the line fully expresses Milton's notion, *Heavenly love gave a price for the redemption of mankind ; and by virtue of that price, really redeemed them.*



I give thee; reign for ever, and assume  
 Thy merits; under thee, as head supreme,  
 Thrones, principedoms, powers, dominions I reduce:  
 All knees to thee shall bow, of them that 'bide 321  
 In heaven, or earth, or under earth in hell.  
 When thou attended gloriously from heaven  
 Shalt in the sky appear, and from thee send  
 The summoning archangels to proclaim 325  
 Thy dread tribunal; forthwith from all winds,  
 The living, and forthwith the cited dead  
 Of all past ages, to the general doom  
 Shall hasten; such a peal shall rouse their sleep.  
 Then all thy saints assembled, thou shalt judge 330  
 Bad men and angels; they arraign'd shall sink  
 Beneath thy sentence; hell, her numbers full,  
 Thenceforth shall be for ever shut. Meanwhile  
 The world shall burn, and from her ashes spring  
 New heaven and earth, wherein the just shall dwell;  
 And after all their tribulations long, 336  
 See golden days, fruitful of golden deeds,  
 With joy and love triumphing, and fair truth.  
 Then thou thy regal sceptre shalt lay by,  
 For regal sceptre then no more shall need, 340  
 God shall be all in all. But all ye gods,  
 Adore him, who to compass all this dies;  
 Adore the Son, and honour him as me.  
 No sooner had th' Almighty ceas'd, but all  
 The multitude of angels, with a shout 345  
 Loud as from numbers without number, sweet  
 As from blest'd voices, uttering joy, heav'n rung  
 With jubilee, and loud hosannas fill'd

L. 344. *No sooner had th' Almighty ceas'd, &c.*] If the reader  
 pleases to compare this divine dialogue with the speeches of the  
 gods in Homer and Virgil, he will find the Christian poet to tran-  
 scend the heathen, as much as the religion of the one surpasses  
 that of the others. Their deities talk and act like men; but Mil-  
 ton's divine persons are divine persons indeed, and talk in the lan-  
 guage of God, that is, in the language of scripture. *Newton.*

L. 348. *Jubilee.*] Lat. Gr. Heb. i. e. a ram, and a ram's horn:  
 because the Jews proclaimed their feasts with the sound of trumpets  
 made of ram's horns, Lev. xxv. 9. The word came first from Jubal

Th' eternal regions. Lowly reverent,  
 Tow'ards either throne they bow, and to the ground  
 With solemn adoration down they cast 351  
 Their crowns, inwove with amarant, and gold ;  
 Immortal amarant, a flow'r which once  
 In Paradise, fast by the tree of life,  
 Began to bloom ; but soon for man's offence 355  
 To heaven remov'd, where first it grew, there grows,  
 And flow'rs aloft, shading the fount of life,  
 And where the riv'er of bliss through midst of heaven  
 Rolls o'er Elysian flow'rs her amber stream :  
 With these, that never fade, the spi'rits elect 360  
 Bind their resplendent locks, inwreath'd with beams ;  
 Now in loose garlands thick thrown off, the bright  
 Pavement, that like a sea of jasper shone,  
 Impurpled with celestial roses smil'd.  
 Then crown'd again, their golden harps they took ;  
 Harps ever tun'd, that glittering by their side 366  
 Like quivers hung, and with preamble sweet  
 Of charming symphony they introduce  
 Their sacred song, and waken raptures high ;  
 No voice exempt, no voice but well could join 370  
 Melodious part, such concord is in heaven.  
 Thee, Father, first they sung omnipotent,

the son of Lamech, the inventor of musical instruments, Gen. iv. 21.

Ibid. *Hofannas*.] Lat. Gr. Heb. i. e. *Save, we beseech thee, or God bless the king*. See Math. xxi. 6, 7, 8, 9.

L. 353. *Immortal amarant*, *Amarant*, *Αμαραντος*, for *unfading*, that *decayeth not* ; a flower of a purple velvet colour, which, though gathered, keeps its beauty, and when all other flowers fade, recovers its lustre by being sprinkled with a little water, as Pliny affirms, *lib. 21. cap. 11*. Our author seems to have taken this hint from 1 Pet. i. 4. "To an inheritance incorruptible, undefiled, and that fadeth not away," *αμαραντον* : and 1 Pet. v. 4. "Ye shall receive a crown of glory that fadeth not away," *αμαραντινον* : both relating to the name of his everlasting amarant, which he has finely set near the tree of life. *Amarantus flos, symbolum est immortalitatis*. Clem. Alexand. *Hume*.

L. 363. — *Like a sea of jasper stone*.] Jasper is a precious stone of several colours, but the green is most esteemed, and bears some similitude and resemblance to the sea.

Immutable, immortal, infinite,  
 Eternal King ; Thee, author of all being,  
 Fountain of light, thyself invisible 375  
 Amidst the glorious brightness where thou sitt'st  
 Thron'd inaccessible, but when thou shad'st  
 The full blaze of thy beams, and through a cloud  
 Drawn round about thee like a radiant shrine,  
 Dark with excessive bright thy skirts appear ; 380  
 Yet dazzle heaven, that brightest Seraphim  
 Approach not, but with both wings veil their eyes.  
 Thee next they sang of all creation first,  
 Begotten Son, Divine Similitude,  
 In whose conspicuous count'nance, without cloud  
 Made visible, th' Almighty Father shines, 386  
 Whom else no creature can behold ; on thee  
 Impres'd, th' effulgence of his glory' abides,  
 Transfus'd on thee his ample spirit rests.  
 He heav'n of heav'ns, and all the pow'rs therein,  
 By thee created ; and by thee threw down 391  
 Th' aspiring dominations : thou that day  
 Thy father's dreadful thunder didst not spare,  
 Nor stop thy flaming chariot-wheels, that shook  
 Heav'n's everlasting frame, while o'er the necks  
 Thou drov'st of warring angels disarray'd. 396  
 Back from pursuit thy pow'rs with loud acclaim  
 Thee only' extoll'd, Son of thy father's might,  
 To execute fierce vengeance on his foes.  
 Not so on man : him through their malice fall'n,  
 Father of mercy' and grace, thou didst not doom  
 So strictly, but much more to pity incline : 402  
 No sooner did thy dear and only Son  
 Perceive thee purpos'd not to doom frail man  
 So strictly, but much more to pity' inclin'd, 405

L. 380. *Dark with excessive bright thy skirts appear.*] Milton has the same thought of darkness occasioned by glory, l. 599. *Brightness had made invisible.* This also explains his meaning here ; the excess of brightness had the effect of darkness, invisibility. What an idea of glory ! the skirts only not to be looked on by the beings nearest to God, but when doubly or trebly shaded by a cloud and both wings. What then is the full blaze ! *Richardson.*

He to appease thy wrath, and end the strife  
 Of mercy' and justice in thy face discern'd,  
 Regardless of the bliss wherein he sat  
 Second to thee, offer'd himself to die  
 For man's offence. O unexampled love, 410  
 Love no where to be found less than divine!  
 Hail Son of God, Saviour of men, thy name  
 Shall be the copious matter of my song  
 Henceforth, and never shall my harp thy praise  
 Forget, nor from thy Father's praise disjoin. 415

Thus they in heav'n, above the starry sphere,  
 Their happy hours in joy and hymning spent.  
 Meanwhile upon the firm opacous globe  
 Of this round world, whose first convex divides  
 The luminous inferior orbs, inclos'd 420  
 From Chaos, and th'inroad of darkness old,  
 Satan alighted walks. A globe far off  
 It seem'd, now seems a boundless continent  
 Dark, waste, and wild, under the frown of night  
 Starless expos'd, and ever-threat'ning storms. 425  
 Of Chaos blust'ring round, inclement sky;  
 Save on that side which from the wall of heav'n,  
 Though distant far, some small reflection gains  
 Of glimmering air less vex'd with tempest loud.  
 Here walk'd the fiend at large in spacious field. 430  
 As when a vulture on Imaus bred,  
 Whose snowy ridge the roving Tartar bounds,

L. 431. *Vulture.*] Lat. i. e. of a piercing sharp sight. A very voracious bird, bigger than an eagle, of an excellent sagacity of sight and smelling above all other birds; so that it can perceive the favour of dead carcases fifty miles off; and appears two or three days before any great slaughter. They feed only upon carcases, but prey not upon any living creatures.

Ibid. *Imaus.*] Lat. Gr. Tart. contracted from *Mus Tag*, i. e. the mountain of snow, as the Tartars call it; being always covered therewith. A vast high mountain in Asia, a part of mount Taurus, rising from it near the Caspian sea, and extending to the spring of the Ganges. It parts Tartary from India, dividing it into two parts, i. e. Tartary within, and Tartary without the Imaus; now Dalanguer.

L. 432. *Tartar.*] Syr. i. e. dark; a remnant; because they are thought to be the remainder of the ten tribes of Israel. Tartary is



Dislodging from a region scarce of prey,  
 To gorge the flesh of lambs or yeanling kids,  
 On hills where flocks are fed, flies tow'ard the springs  
 Of Ganges or Hydaspes, Indian streams; 436  
 But in his way lights on the barren plains  
 Of Sericana, where Chineses drive  
 With sails and wind their cany waggons light :  
 So on this windy sea of land, the fiend 440  
 Walk'd up and down alone, bent on his prey ;  
 Alone, for other creature in this place,  
 Living or lifeless, to be found was none ;  
 None yet, but store hereafter from the earth

a very large country between Muscovy and India, about 3000 miles in length, and 2250 miles in breadth ; the third part of Asia.

L. 436. *Ganges.*] Ind. i. e. *the river* ; or from a king of that name. A famous river of India, larger than any in Europe, except the Volga and Danube, especially when it overflows ; but noted for the goodness and lightness of its water. The Indians say, it sanctifies them when they drink or wash themselves in it. Four or five hundred thousand of them are seen about it, throwing money into it, &c. which they think may be useful to them when dead. The Great Mogul, and all others, drink the waters of it ; for it is carried far and near, and sold at a dear price, because they foolishly fancy that it springs from paradise.

Ibid. *Hydaspes.*] Ibid. from a king of that name. Another famous river of India, which runs by Nyssa, Lahor, and other great cities, into the Indian ocean.

L. 438. *Sericana.*] Arab. i. e. *the country of Seres*. The posterity of Joktan, who, from Arabia Felix, peopled that part of India between Indus and Hydaspes, near to China, now called *Catbay*. Tart. i. e. *a great eastern country*. Those ancient people were the inventors and first workers of silk : from whence it is called *Sericum*. This and China was called *the silken kingdom* ; for in one province of China (as Le Comte says) there seems to be silk sufficient for all the world. See p. 138.

Ibid. *Chinese.*] The people of China. This people, for their numbers, learning, laws, customs, &c. differ from all others, because they have no conversation with any. They are very cunning, conceited, industrious, almost all Pagans, and grand cheats. The Chinese have above 60,000 letters, yet not above 300 words, and write from the top to the bottom of the page. Their country is so plain, that in many places of it they drive waggons made of a sort of cane, with sails and winds.

L. 444. *None yet, &c.*] Dr. Bently is for rejecting this verse, and fifty-four more which follow, as an insertion of the editor ; but I think there can be no doubt of their genuineness, whatever there may be of their goodness. Mr. Richardson thinks the Paradise of fools is finely imagined ; but it must be owned, that it is

Up hither like aerial vapours flew 445  
 Of all things transitory' and vain, when sin  
 With vanity had fill'd the works of men;  
 Both all things vain and all who in vain things  
 Built their fond hopes of glory' or lasting fame,  
 Or happiness in this or th' other life; 450  
 All who have their reward on earth, the fruits  
 Of painful superstition and blind zeal,  
 Nought seeking but the praise of men, here find  
 Fit retribution, empty as their deeds;  
 All th' unaccomplish'd works of Nature's hand, 455  
 Abortive, monstrous, or unkindly mix'd,  
 Dissolv'd on earth, fleet hither, and in vain,  
 Till final dissolution, wander here :  
 Not in the neighb'ring moon, as some have dream'd;  
 Those argent fields more likely habitants, 460  
 Translated saints, or middle spirits, hold  
 Betwixt th' angelical and human kind :  
 Hither of ill-join'd sons and daughters born  
 First from the ancient world those giants came  
 With many a vain exploit, tho' then renown'd : 465  
 The builders next of Babel on the plain  
 Of Sennaar, and still with vain design  
 New Babels, had they wherewithal, would build :  
 Others came single ; he who to be deem'd  
 A god, leap'd fondly into Ætna flames, 470  
 Empedocles ; and he who to enjoy

formed more upon the taste of the Italian poets than the ancients.  
*Newton.*

L. 460. *Those argent fields, &c.*] There is no question, I believe, now among philosophers that the moon is inhabited ; but it is greatly to be questioned, whether this notion of our author be true, that the inhabitants there are *translated saints*, or *spirits*, of a middle nature, between angels and men ; for, as the moon is certainly less considerable in itself than our earth, it is not likely that its inhabitants should be so much more considerable. *Newton.*

L. 467. *Sennaar.*] or *Sbinar* ; Heb. i. e. *scattering* ; because the people were scattered over all the earth ; or *striking out of a tooth*, from the confusion of languages, Gen. x. 10. A part of Chaldea, where Nimrod built his tower.

L. 471. *Empedocles.*] Lat. from the Gr. i. e. *stable in glory*. A vain-glorious philosopher, historian, and poet, and disciple of Py-

Plato's Elysium, leap'd into the sea,  
 Cleombrotus; and many more too long,  
 Embryoes, and idiots, eremites, and friars  
 White, black, and gray, with all their trumpery. 475  
 Here pilgrims roam, that stray'd so far to seek  
 In Golgotha him dead, who lives in heaven;  
 And they who to be sure of Paradise,

thogaras; born at Agrigentum in Sicily, the son of Meon, who once refused a kingdom. He flourished in the 84th Olympiad, A. M. 3558, and before Jesus Christ 486. He wrote a book of natural philosophy in heroic verse; and is supposed to be the first that had any knowledge of rhetorick. To be honoured as a god after death, he stole from his company by night, and threw himself into the mouth of mount Ætna, as if he had been translated into heaven; but the flames threw up his brazen sandals, and soon betrayed his ambition. See *Horat. de arte poet.* But others say, that he fell into the sea, and was drowned.

L. 472. *Plato.*] Lat. from the Gr. i. e. *broad*; because he was hunch-backed, and broad in his forehead. His first name was *Aristocles*, Gr. i. e. *the best glory* for the name of his grandfather; but he retained the latter. A famous philosopher, born at Athens A. M. 3625, before Jesus Christ 375; he died A. M. 3706, aged 81, and upon the same day he was born. Being an infant, and sleeping one day under a myrtle tree, a swarm of bees settled upon his lips; which was taken for an omen that he should be very eloquent; which happened to be true; and therefore, he was called *the Athenian bee*, for the sweetness of his style. By his travels into Egypt, Chaldea, India, and reading the books of Moses and the prophets, he attained great knowledge of God, religion, and nature; therefore he is called *the divine Plato*.

L. 473. *Cleombrotus.*] Lat. Gr. i. e. *the glory of mortals*. A foolish young Greek of Ambracia, a city of Epirus, who was so much taken with Plato's book of the immortality of the soul, that he leaped headlong from a wall into the sea, the sooner to be a partaker of the bliss in Elysium. *Cicero*.

L. 474. *Eremites,* or *hermits*: Gr. i. e. *dwellers in the wilderness*. At first, holy men, who, for the sake of Christ and their lives, in hot persecutions, hid themselves in deserts, dens and caves, and gave themselves wholly to fasting prayer, and great austerities.

L. 476. *Pilgrims.*] Fr. from the Lat. i. e. *strangers*. Men that travelled through foreign countries, to pay their devotions to saints departed, shrines, relicks. The christian pilgrims went to Jerusalem, Rome, St. Jago, &c.; and the Turkish to Mecca in Arabia, every year, in solemn procession, to visit the tomb of Mohammed.

L. 477. *Golgotha.*] Heb. Syr. i. e. *a scull*; because of the skulls and other bones of criminals executed there. The place where Christ was crucified, Matth. xxvii. 33. upon the north side of Jerusalem.

Dying put on the weeds of Dominick,  
 Or in Franciscan think to pass disguis'd; 480  
 They pass the planets seven, and pass the fix'd,  
 And that crystalline sphere whose balance weighs  
 The trepidation talk'd, and that first mov'd :  
 And now Saint Peter at heaven's wicket seems  
 To wait them with his keys, and now at foot 485  
 Of heaven's ascent they lift their feet, when lo  
 A violent cross wind from either coast  
 Blows them transverse, ten thousand leagues awry  
 Into the devious air : then might ye see  
 Cows, hoods, and habits, with their wearers, tost,  
 And flutter'd into rags; then reliques, beads, 491

L. 479. *Dominick.*] Span. Ital. Fr. Lat. i. e. *the lord*. Dominicus, a Spaniard, was the author of that order called *Dominican friars*, instituted A. D. 1205. The inquisitors are of this order. Some ignorant creatures put upon dying persons a priest's robe of these orders, to carry them safe through purgatory.

L. 480. *Franciscan.*] St. Francis was an Italian merchant, first called *John*, who instituted the order of Franciscan friars, A. D. 1192.

L. 481. *Planets.*] Lat. Gr. i. e. *wandering stars*; because of their various motions. An astronomical term: They are seven in number, viz. Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the moon.

L. 482. *And that chrysaline sphere, &c.*] He speaks here according to the ancient astronomy, adopted and improved by Ptolemy. *They pass the planets seven*, our planetary or solar system; *and beyond this pass the fix'd*, the firmament or sphere of the fix'd stars; *and beyond this that chrysaline sphere*, the chrysaline heaven, clear as crystal, to which the Ptolemaicks attributed a sort of vibration or shaking, (the *trepidation* so much talked of,) to account for certain irregularities in the motion of the stars; *and beyond this that first mov'd the primum mobile*, the sphere which was both the first moved and the first mover, communicating its motions to all the lower spheres; and beyond this was the empyrean heaven, the seat of God and the angels. And when the poet mentions *heav'n's wicket*, he does it the better to ridicule the notions of those whom he places here in the paradise of fools.

L. 491. *Reliques,* or *relics*; Fr. Ital. Span. Lat. i. e. *remains*, or *fragments*, viz. of the bodies and clothes of saints, preserved by Roman Catholics, with great veneration, such as a finger, a toe, a tooth, a girdle, &c. and all worshipped by them.

Ibid. *Beads.*] Teut. Sax. Dut. i. e. *prayers*. Round balls made of amber, wax, wood, glass, silver, gold, commonly of fifteen tens, &c. which the Romanists count at prayers, by reckoning of which,



Indulgences, dispenses, pardons, bulls,  
 The sport of winds: all these upwhirl'd aloft  
 Fly o'er the backside of the world far off  
 Into a limbo large and broad, since call'd 495  
 The Paradise of Fools, to few unknown  
 Long after, now unpeopled, and untrod.  
 All this dark globe the fiend found as he pass'd;  
 And long he wander'd, till at last a gleam  
 Of dawning light turn'd thitherward in haste 500  
 His travell'd steps; far distant he descries,  
 Ascending by degrees magnificent  
 Up to the wall of heaven, a structure high;  
 At top whereof, but far more rich, appear'd  
 The work as of a kingly palace-gate, 505  
 With frontispiece of diamond and gold  
 Embellish'd; thick with sparkling orient gems  
 The portal shone, inimitable on earth  
 By model, or by shading pencil drawn.  
 The stairs were such as whereon Jacob saw 510

they know how often they have repeated their *Pater-noster*, *Ave-Mary*, *Credo*, &c.

L. 492. *Indulgences*.] Fr. Ital. Span. Port. Lat. i. e. *bearing*, or *coaxing with one*. Relaxations or liberties granted by the Popes, to dispense with some duties, or removing the infliction of some temporal punishment, due for sins past, or to come. Cardinal Bellarmine affirms, that indulgences are granted for 25,000 years; but they are sold at a very high price.

Ibid. *Dispenses*.] or *dispensations*; Fr. Ital. Lat. Sufferings or permissions granted by the Popes, to do things contrary to the laws of God and man for so much money.

Ibid. *Bulls*.] Lat. Gr. i. e. *councils*; because formerly they were granted by the consent of a council of state.

L. 495. *Limbo*.] Ital. Span. Lat. i. e. *the border of a garment*, vulg. *Limbus patrum*. A place fancied by papists bordering upon hell, where, they say, the souls of all the patriarchs, and other just men, from the beginning, were confined, till Christ at his passion, descended thither, and set them at liberty.

L. 510. *Jacob*.] Heb. i. e. *holding the heel*, or *tripping up his brother's heels*; because he laid hold of his brother's heel in the birth, as if he would deprive him of his birthright at first, Gen. xxv. 26; a *supplanter*, or *deceiver*, because he outwitted his brother Esau more than once, Gen. xxvii. 27, 36. Hos. xii. 3.; the second son of Isaac and Rebecca, and father of the twelve patriarchs. He was born about A. M. 2130, and died in Egypt 147 years of age. He

Angels ascending and descending, bands  
 Of guardians bright, when he from Esau fled  
 To Padan-aram, in the field of Luz  
 Dreaming by night under the open sky,  
 And waking cry'd, This is the gate of heaven, 515  
 Each stair mysteriously was meant, nor stood  
 There always, but drawn up to heaven sometimes  
 Viewless, and underneath a bright sea flowed  
 Of jasper, or of liquid pearl, whereon  
 Who after came from earth, sailing arriv'd 520  
 Wafted by angels, or flew o'er the lake  
 Rapt in a chariot drawn by fiery steeds.  
 The stairs were then let down, whether to dare  
 The fiend by easy' ascent, or aggravate  
 His sad exclusion from the doors of bliss : 525  
 Direct against which open'd from beneath,  
 Just o'er the blissful seat of Paradise,  
 A passage down to th' earth, a passage wide,  
 Wider by far than that of after-times  
 Over mount Sion, and, though that were large, 530  
 Over the promis'd land to God so dear ;  
 By which, to visit oft those happy tribes,  
 On high behests his angels to and fro

was a grand master of Astronomy, astrology, &c. and also a divine prophet.

L. 512. *Esau.*] Heb. i. e. *twrought or perfected*; because he was more complete at his birth than other children, being covered all over with hair, as one that is old, and of a stronger constitution, Gen. xxv. 25.

L. 513. *Padan-aram.*] Heb. i. e. *a pair of rivers*, viz. the Euphrates and the Tygris. It is called *Padan* only, i. e. *a pair*; sometimes *Aram*, i. e. *a river of Aramia*, or *Syria*; sometimes *Nabarajim*, i. e. *rivers*; and *Padan-aram*; by the Greeks *Mesopotamia*, i. e. *in the middle of rivers*; by the Arabs *Al-gezira*, i. e. *the island*; by the Latins *Interamnia*, because it lies along the banks of two rivers, and by the modern Arabians *Diarbet*, or *Diarbech*, i. e. *the duke's country*. To this country Jacob was sent by his mother, to avoid the revenge of his brother, and dwelt there twenty-one years.

Ibid. *Luz.*] Heb. Arab. i. e. *a nut-tree*, or rather *the almond-tree*; because many of those trees grow thereabout: an ancient city in Canaan. In memory of the glorious vision that Jacob had near to it he called it *Beihel*, i. e. *the house of God*; which name it kept for many ages after.

Pass'd frequent, and his eye with choice regard  
 From Paneas, the fount of Jordan's flood, 535  
 To Beerfaba, where the holy land  
 Borders on Egypt and th' Arabian shore;  
 So wide the opening seem'd, where bounds were set  
 To darkness, such as bound the ocean-wave.  
 Satan from hence, now on the lower stair, 540  
 That scal'd by steps of gold to heaven-gate,  
 Looks down with wonder at the sudden view  
 Of all this world at once. As when a scout  
 Through dark and desert ways with peril gone  
 All night, at last by break of cheerful dawn 545  
 Obtains the brow of some high-climbing hill,  
 Which to his eye discovers unaware  
 The goodly prospect of some foreign land  
 First seen, or some renown'd metropolis  
 With glitt'ring spires and pinnacles adorn'd, 550

L. 535. *Paneas*.] Heb. from *pans* and *im*, i. e. *the mouth of the waters*; because a vast flood of waters flow out of it; see Gen. xxxii. 30. and the source of the Nile; a fountain in Palestina, near the old town Lais or Leshem, and the Panean cave, from which that country was called *Paneas*.

Ibid. *Jordan*.] or *Jarden*; Heb. compounded of *jor*, i. e. *descending* or *rapid*; or from *jarad*, Heb. i. e. *he descended*, because of its rapid current from the mountains; and *dan*, because it ran by the old city *Dan*, from Dan the patriarch, i. e. *a judge*. These two fountains uniting there, make the river Jordan, so famous for many miracles; as the Tame and Isis, or Ouse, uniting their streams a little below Dorchester in Oxfordshire, make the river Thames. It is the chief river of Canaan; rising at the foot of mount Lebanon; runs by the borders of it on the east, whence to the south in a course of fifty leagues, till it loseth itself in the dead sea.

L. 536, *Beerfaba*.] or *Beersebea*; Heb. i. e. *the well of the oath* or *covenant*; because there Abraham and Abimelech made an alliance upon oath, Gen. xxi. 32. A town situated upon the utmost bounds of the Holy Land, forty miles from Jerusalem southward, and built upon that account.

L. 537, *Arabia*.] Heb. i. e. *black, mixed, a robber*; because the inhabitants are such: rather from *erob*, Heb. i. e. *the west*, because it lies on the west of Judea. A large country in Asia, between Egypt and Judea, the Red sea, and the Persian gulf, divided into the Stony, the Desert, and the Happy. It was first peopled by Joktan and his thirteen sons; by Ismael, founder of the Hagarens or Saracens; then by Esau, and from him came twelve grand princes, and as many nations.

Which now the rising sun gilds with his beams :  
 Such wonder seiz'd, though after heaven seen,  
 The spi'rit malign ; but much more envy seiz'd,  
 At sight of all this world beheld so fair.  
 Round he surveys (and well might, where he stood  
 So high above the circling canopy 556  
 Of night's extended shade) from eastern point  
 Of Libra, to the fleecy star that bears  
 Andromeda far off Atlantick seas,  
 Beyond th' horizon ; then from pole to pole 560  
 He views in breadth ; and without longer pause  
 Down right into the world's first region throws  
 His flight precipitant, and winds with ease  
 Through the pure marble air his oblique way,  
 Amongst innumerable stars, that shone 565  
 Stars distant, but nigh-hand seem'd other worlds ;  
 Or other worlds they seem'd, or happy isles,  
 Like those Hesperian gardens fam'd of old,  
 Fortunate fields, and groves, and flowery vales ;  
 Thrice happy isles, but who dwelt happy there 570  
 He stay'd not to enquire. Above them all  
 The golden sun, in splendour likest heaven,  
 Allur'd his eye ; thither his course he bends  
 Through the calm firmament, (but up or down,  
 By centre, or eccentric, hard to tell, 575  
 Or longitude,) where the great luminary  
 Aloof the vulgar constellations thick,  
 That from his lordly eye keep distance due,  
 Dispenses light from far ; they as they move  
 Their starry dance in numbers that compute 580  
 Days, months, and years, tow'ard his all-cheering lamp  
 Turn swift their various motions, or are turn'd  
 By his magnetick beam, that gently warms

L. 568, *Hesperian.*] Lat. Gr. i. e. *western*. The famous gardens of Hesperus, the brother of Atlas, (said to be in the western islands of Cape Verde, or the Canaries, which belong to Africa, and ly under the evening star, which the Greeks and Latins call *hesperus* and *vesperus*), wherein were golden apples kept by a watchful dragon. The fable is taken from the garden of Eden, and the glorious fruits there.



The universe, and to each inward part  
 With gentle penetration, though unseen, 585  
 Shoots invifible virtue ev'n to the deep :  
 So wondrously was fet his ftation bright.  
 There lands the fiend, a spot like which perhaps  
 Aftronomer in the fun's lucent orb  
 Through his glaz'd optick tube yet never faw. 590  
 The place he found beyond expreffion bright,  
 Compar'd with ought on earth, metal or ftone ;  
 Not all parts like, but all alike inform'd  
 With radiant light, as glowing ir'on with fire :  
 If metal, part feem'd gold, part filver clear ; 595  
 If ftone, carbuncle moft or chryfolite,  
 Ruby or topaz, to the twelve that fhone  
 In Aaron's breaft-plate, and a ftone befides  
 Imagin'd rather oft than elfewhere feen,  
 That ftone, or like to that which here below 600  
 Philofophers in vain fo long have fought,  
 In vain, though by their powerful art they bind

L. 596, *Carbuncle.*] Dut. Teut. Ital. Span. i. e. a little burning coal. A precious ftone, refembling a burning coal in its luftre or colour.

Ibid. *Chryfolite.*] Lat. Gr. i. e. a golden ftone ; becaufe it fhines like gold.

L. 597. *Ruby.*] Lat. i. e. red ; a precious ftone of a glorious red colour, as red as blood. In Hebrew *achlama*, from which the Greeks call it *amethyft*, i. e. not to inebriate ; for it is reported to be an antidote to drunkenefs. It is found in the Eaft Indies, the Stony Arabia, Armenia, Egypt, Cyprus, &c.

Ibid. *Topaz.*] Heb. from which the Greeks formed *topazion*, i. e. golden. A ftone of a golden and green colour, found in Ethiopia, Job xxviii. 19. and in the ifland Topazium, which lies in the Arabian gulf.

L. 598, *Aaron.*] Heb. i. e. a mountain. This name was given him by infpiration, predicting his high advancement and dignity, and his death upon mount Hor, Heb. i. e. a mountain. The eldeft fon of Amram, older than Mofes by three years, yet named laft ; born in Egypt about A. M. 2460. The firft high prieft of the Jews by divine election. He died A. M. 2583, in the 123d year of his age, before Jefus Chrift 1448, in the land of Edom. Juftin, through a grofs miftake, calls him Arvas, and the fon of Mofes.

L. 602.—*though by their powerful art they bind, &c.*] Though by their powerful art they bind and fix quickfilver, and change their matter, unbound, unfixed, into as many various fhares as Proteus, till it be reduced at laft to its firft original form. *Hermes*, another

Volatile Hermes, and call up unbound  
 In various shapes old Proteus from the sea,  
 Drain'd through a limbeck to his native form. 605  
 What wonder then if fields and regions here  
 Breathe forth elixir pure, and rivers run  
 Potable gold, when with one virtuous touch  
 Th' arch-chemick sun, so far from us remote,  
 Produces, with terrestrial humour mix'd, 610  
 Here in the dark so many precious things  
 Of colour glorious, and effect so rare?  
 Here matter new to gaze the devil met  
 Undazzled; far and wide his eye commands;  
 For sight no obstacle found here, nor shade, 615  
 But all sun-shine, as when his beams at noon  
 Culminate from th' equator, as they now  
 Shot upward still direct, whence no way round  
 Shadow from body' opaque can fall; and th' air,  
 No where so clear, sharpen'd his visual ray, 620  
 To objects distant far, whereby he soon  
 Saw within ken a glorious angel stand,  
 The same whom John saw also in the sun:  
 His back was turn'd, but not his brightness hid:  
 Of beaming funny rays a golden tiar 625  
 Circled his head, nor less his locks behind  
 Illustrious on his shoulders sledge with wings  
 Lay waving round; on some great charge employ'd  
 He seem'd, or fix'd in cogitation deep.  
 Glad was the spi'rit impure, as now in hope 630  
 To find who might direct his wand'ring flight  
 To Paradise, the happy seat of Man,  
 His journey's end, and our beginning woe.

word for Mercury or quicksilver, which is very fluid and volatile, and hard to be fixed. *Proteus*, a sea-god, who could transform himself into various shapes, till, being closely pressed, he returned to his own proper form. *Newton*.

L. 623, *John*. Heb. *Jehonatan*, i. e. *gracious*; a proper name of men among the Jews, mentioned 1 Chron. xii. 12. Jer. xli. 11. John the Baptist, John the apostle, John Mark, &c. Here, the apostle and author of the book of the Revelations, who saw an angel in the sun, chap. xix. 17, 18. See there.

But first he casts to change his proper shape,  
 Which else might work him danger or delay : 635  
 And now a stripling cherub he appears,  
 Not of the prime, yet such as in his face  
 Youth smil'd celestial, and to every limb  
 Suitable grace diffus'd, so well he feign'd :  
 Under a coronet his flowing hair 640  
 In curls on either cheek play'd ; wings he wore  
 Of many a colour'd plume, sprinkled with gold ;  
 His habit fit for speed succinct, and held  
 Before his decent steps a silver wand.  
 He drew not nigh unheard ; the angel bright, 645  
 Ere he drew nigh, his radiant visage turn'd,  
 Admonish'd by his ear, and strait was known  
 Th' archangel Uriel, one of the seven  
 Who in God's presence, nearest to his throne,  
 Stand ready at command, and are his eyes 650  
 That run through all the heavens, or down to th' earth  
 Bear his swift errands, over moist and dry,  
 O'er sea and land : him Satan thus accosts :

Uriel, for thou of those sev'n spi'rits that stand  
 In sight of God's high throne, gloriously bright, 655  
 The first art wont his great authentick will  
 Interpreter through highest heaven to bring,  
 Where all his sons thy embassy attend ;  
 And here art likeliest by supreme decree  
 Like honour to obtain ; and as his eye, 660  
 To visit oft this new creation round ;  
 Unspeakable desire to see, and know  
 All these his wondrous works, but chiefly man,  
 His chief delight and favour, him for whom

L. 648, *Uriel.*] Heb. i. e. *the light of God.* Milton, from the sense of his name, very properly imagines this angel to be the president of the sun ; for the ancients thought that all the superior orbs were governed by some divine intelligence, which moved them to worship those orbs. One of the seven archangels of the presence, which seems to be taken from Zech. iv. 10, &c. not from Tobit xii. 15. ; for that number mentioned there is an apocryphal story. However, this name is not found in holy scripture, but in the Apocrypha, 2 Esdras iv. 1, 36.

All these his works so wondrous he ordain'd, 665  
 Hath brought me from the choirs of Cherubim  
 Alone thus wand'ring: Brightest Seraph, tell  
 In which of all these shining orbs hath man  
 His fixed seat, or fixed seat hath none,  
 But all these shining orbs his choice to dwell; 670  
 That I may find him, and with secret gaze  
 Or open admiration him behold,  
 On whom the great Creator hath bestow'd  
 Worlds, and on whom hath all these graces pour'd;  
 That both in him and all things, as is meet, 675  
 The universal Maker we may praise;  
 Who justly hath driven out his rebel-foes  
 To deepest hell, and, to repair that loss,  
 Created this new happy race of men  
 To serve him better: wise are all his ways. 680

So spake the false dissembler unperceiv'd;  
 For neither man nor angel can discern  
 Hypocrisy, the only evil that walks  
 Invisible, except to God alone,  
 By his permissive will, through heaven and earth: 685  
 And oft though wisdom wake, suspicion sleeps  
 At wisdom's gate, and to simplicity  
 Resigns her charge, while goodness thinks no ill  
 Where no ill seems: which now for once beguill'd  
 Uriel, though regent of the sun, and held 690  
 The sharpest-sighted spi'rit of all in heaven;  
 Who to the fraudulent impostor foul,  
 In his uprightness, answer thus return'd:

Fair angel, thy desire which tends to know  
 The works of God, thereby to glorify 695  
 The great Work-master, leads to no excess

L. 694. *Fair angel, &c.*] In the answer which the angel returns to the disguised evil spirit, there is such a becoming majesty as is altogether suitable to a superior being. The part of it, in which he represents himself as present at the creation, is very noble in itself, and not only proper where it is introduced, but requisite to prepare the reader for what follows in the seventh book. In the following part of the speech he points out the earth with such circumstances, that the reader can scarcely bear fancying himself employed on the same distant view of Addison.



That reaches blame, but rather merits praise  
 The more it seems excess, that led thee hither  
 From thy empyreal mansion thus alone,  
 To witness with thine eyes what some perhaps, 700  
 Contented with report hear only' in heaven :  
 For wonderful indeed are all his works,  
 Pleasant to know, and worthiest to be all  
 Had in remembrance always with delight ;  
 But what created mind can comprehend 705  
 Their number, or the wisdom infinite  
 That brought them forth, but hid their causes deep?  
 I saw when at his word the formless mass,  
 This world's material mould, came to a heap :  
 Confusion heard his voice, and wild uproar 710  
 Stood rul'd, stood vast infinitude confin'd ;  
 Till at his second bidding darkness fled,  
 Light shone, and order from disorder sprung :  
 Swift to their several quarters hasted then  
 The cumbrous elements, earth, flood, air, fire ; 715  
 And this ethereal quintessence of heaven  
 Flew upward, spirited with various forms,  
 That roll'd orbicular, and turn'd to stars  
 Numberless, as thou seest, and how they move ;  
 Each had his place appointed, each his course ; 720  
 The rest in circuit walls this universe.  
 Look downward on that globe, whose hither side  
 With light from hence, though but reflected, shines ;  
 That place is earth, the seat of man ; that light  
 His day, which else, as th' other hemisphere, 725  
 Night would invade ; but there the neighb'ring moon  
 (So call that opposite fair star) her aid  
 Timely' interposes, and her monthly round  
 Still ending, still renewing, through mid heaven,  
 With borrow'd light her countenance triform 730  
 Hence fills, and empties, to enlighten th' earth,  
 And in her pale dominion checks the night.  
 That spot to which I point is Paradise,  
 Adam's abode, those lofty shades his bower :  
 Thy way thou canst not miss, me mine requires. 735

This said, he turn'd; and Satan bowing low,  
 As to superior spi'rits is wont in heaven,  
 Where honour due and reverence none neglects,  
 Took leave, and tow'ard the coast of earth beneath,  
 Down from th' ecliptick, sped with hop'd success,  
 Throws his steep flight in many an airy wheel; 741  
 Nor stay'd, till on Niphates top he lights.

L. 740. *Ecliptic,*] of *eclipse*; Lat. Gr. i. e. a *defect of light*. An astronomical term. A great wide circle in the heavens, extending between the two tropics, cross the equator, wherein the sun moves through the twelve signs of the zodiac in his yearly course, and their the eclipses do happen.

L. 741. — [*In many an airy wheel.*] This sportive motion is attributed to Satan for joy that he was now so near his journey's end: And it is very properly taken notice of here as it is said to have been observed by the angel Uriel afterwards, in B. IV. l. 567.

— I describ'd his way,  
 Bent on all speed, and mark'd his airy gait.

So beautifully do not only the greater, but even the minuter parts of this poem hang together. *Newton.*

L. 742. *Niphates.*] Lat. Gr. i. e. *snowy*; Because it is generally covered with snow. It is a very high mountain, part of mount Taurus, between Armenia and Mesopotamia, not far from Paradise, and the source of Euphrates and Tigris.

### End of BOOK THIRD.

PARADISE LOST.

BOOK THE FOURTH.

## The ARGUMENT of Book IV.

*SATAN* now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against God and man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse; thence gathers, that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: Then leaves them a while, to know farther of their state by some other means. Meanwhile Uriel descending on a sun-beam, warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere, in the shape of a good angel, down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him e're morning. Night coming on, Adam and Eve discourse of going to their rest: Their bower described; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve, sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel: By whom questioned, he scornfully answers; prepares resistance; but hindered by a sign from heaven, flies out of Paradise.



# PARADISE LOST.

## BOOK IV.

**O** For that warning voice, which he who saw  
Th' Apocalyps heard cry in heaven aloud,  
Then when the Dragon, put to second rout,  
Came furious down to be reveng'd on men,  
*Woe to th' inhabitants on earth!* that now, 5  
While time was, our first parents had been warn'd  
The coming of their secret foe, and 'scap'd,  
Haply so 'scap'd his mortal snare: for now  
Satan, now first inflam'd with rage, came down,  
The tempter e're th' accuser of mankind, 10  
To wreak on innocent frail man his loss  
Of that first battle, and his flight to hell:  
Yet not rejoicing in his speed, though bold,  
Far off, and fearless, nor with cause to boast,  
Begins his dire attempt; which nigh the birth 15  
Now rolling boils in his tumultuous breast,  
And like a devilish engine back recoils  
Upon himself: horror and doubt distract  
His troubled thoughts, and from the bottom stir  
The hell within him; for within him hell 20  
He brings, and round about him, nor from hell  
One step, no more than from himself can fly  
By change of place: now conscience wakes despair  
That slumber'd; wakes the bitter memory  
Of what he was, what is, and what must be 25  
Worse; of worse deeds worse sufferings must ensue.  
Sometimes tow'ards Eden, which now in his view  
Lay pleasant, his griev'd look he fixes sad;  
Sometimes tow'ards heaven, and the full-blazing sun,  
Which now sat high in his meridian tower: 30

Then much revolving, thus in sighs began:

O thou that, with surpassing glory crown'd,  
 Look'st from thy sole dominion like the god  
 Of this new world; at whose sight all the stars  
 Hide their diminish'd heads; to thee I call, 35  
 But with no friendly voice, and add thy name,  
 O Sun, to tell thee how I hate thy beams,  
 That bring to my remembrance from what state  
 I fell, how glorious once above thy sphere;  
 Till pride, and worse ambition, threw me down, 40  
 Warring in heaven against heaven's matchless King.  
 Ah wherefore! he deserv'd no such return  
 From me, whom he created what I was,  
 In that bright eminence, and with his good  
 Upbraided none; nor was his service hard. 45  
 What could be less, than to afford him praise,  
 The easiest recompense, and pay him thanks,  
 How due! yet all his good prov'd ill in me,  
 And wrought but malice: lifted up so high  
 I 'sdein'd subjection, and thought one step higher 50  
 Would set me high'est, and in a moment quit  
 The debt immense of endless gratitude,  
 So burdensome still paying, still to owe,  
 Forgetful what from him I still receiv'd,  
 And understood not that a grateful mind 55  
 By owing owes not, but still pays, at once  
 Indebted and discharg'd: what burden then?  
 O had his powerful destiny ordain'd  
 Me some inferior angel! I had stood

L. 32. *O thou, &c*) When Milton designed to have made only a tragedy of the *Paradise Lost*, it was his intention to have begun it with the first ten lines of the following speech; which he showed to his nephew Edward Philips, and others, as Philips informs us in his account of the life of his uncle. And, what a noble opening of a play would this have been! The lines were certainly too good to be lost; and the author has done well to employ them here; they could not have been better employed any where. Satan is made to address the sun, as it was the most conspicuous part of the creation; and the thought is very natural, of addressing it like the god of this world, when so many of the heathen nations have worshipped and adored it as such. *Newton.*

Then happy ; no unbounded hope had rais'd 60  
Ambition. Yet why not ? some other power  
As great might have aspir'd, and me though mean  
Drawn to his part ; but other powers as great  
Fell not, but stand unshaken, from within  
Or from without, to all temptations arm'd. 65

'Hadt thou the same free will and power to stand ?  
'Thou hadst. Whom hast thou then, or what, to' accuse,  
But heaven's free love, dealt equally to all ?  
Be then his love accurs'd, since love or hate,  
To me alike, it deals eternal woe. 70

Nay, curs'd be thou ! since against his thy will  
Chose freely what it now so justly rues.

Me miserable ! which way shall I fly  
Infinite wrath, and infinite despair ?

Which way I fly is hell ; myself am hell ; 75  
And in the lowest deep, a lower deep

Still threat'ning to devour me opens wide,  
To which the hell I suffer seems a heaven.

O then at last relent ! is there no place  
Left for repentance, none for pardon left ? 80

None left but by submission ; and that word  
Disdain forbids me, and my dread of shame

Among the spirits beneath, whom I seduc'd  
With other promises, and other vaunts

Than to submit, boasting I could subdue 85  
Th' Omnipotent. Ay me ! they little know

How dearly I abide that boast so vain,

Under what torments inwardly I groan,

While they adore me on the throne of hell,

With diadem and sceptre high advanc'd, 90

The lower still I fall, only supreme

L. 90. *Diadem.*] Fr. Ital. Span. Lat. from the Gr. i. e. *binding about*. What the Syrians call *mitra*, the Greeks named *diadema*, and the Latins *vitta*, says Scaliger A white fillet or scarf, like the Turkish turban, wherewith the ancient princes of Persia, and the priests also, tied a crown about their heads ; A king's crown. Alexander the Great brought the use of it first into Europe, as Justin reports. Cæsar and Caligula refused it ; Aurelian was the first Roman emperor that wore a diadem.

In misery : such joy ambition finds.  
 But say I could repent, and could obtain,  
 By act of grace, my former state ; how soon  
 Would height recal high thoughts, how soon unsay 95  
 What feign'd submission swore ? ease would recant  
 Vows made in pain, as violent and void.  
 For never can true reconcilment grow,  
 Where wounds of deadly hate have pierc'd so deep :  
 Which would but lead me to a worse relapse, 100  
 And heavier fall : so should I purchase dear  
 Short intermission bought with double smart,  
 This knows my punisher : therefore as far  
 From granting he, as I from begging peace :  
 All hope excluded thus, behold instead 105  
 Of us outcast, exil'd, his new delight,  
 Mankind created, and for him this world.  
 So farewell hope ! and with hope farewell-fear !  
 Farewel remorse ! all good to me is lost :  
 Evil, be thou my good ! By thee at least 110  
 Divided empire with heaven's King I hold,  
 By thee, and more than half perhaps will reign ;  
 As man e're long, and this new world, shall know.  
 Thus while he spake, each passion dimm'd his face  
 Thrice chang'd with pale, ire, envy, and despair ; 115  
 Which marr'd his borrow'd visage, and betray'd  
 Him counterfeit, if any eye beheld.  
 For heavenly minds from such distempers foul  
 Are ever clear. Whereof he soon aware,  
 Each perturbation smooth'd with outward calm, 120  
 Artificer of fraud ; and was the first  
 That practis'd falsehood under faintly shew,  
 Deep malice to conceal, couch'd with revenge.  
 Yet not enough had practis'd to deceive  
 Uriel once warn'd ; whose eye pursu'd him down 125  
 The way he went, and on th' Assyrian mount  
 Saw him disfigur'd, more than could befall  
 Spi'rit of happy sort : his gestures fierce  
 He mark'd, and mad demeanour, then alone,  
 As he suppos'd, all unobserv'd, unseen. 130



So on he fares, and to the border comes  
 Of Eden, where delicious Paradise,  
 Now nearer, crowns with her inclosure green,  
 As with a rural mound, the champain head  
 Of a steep wilderness ; whose hairy sides 135  
 With thicket overgrown, grotesque, and wild,  
 Access deny'd ; and over head up grew  
 Insuperable height of loftiest shade,  
 Cedar, and pine, and fir, and branching palm,  
 A sylvan scene ; and as the ranks ascend, 140  
 Shade above shade, a woody theatre  
 Of stateliest view. Yet higher than their tops  
 The verd'rous wall of Paradise up sprung :  
 Which to our general fire gave prospect large  
 Into his nether empire neighb'ring round. 145  
 And higher than that wall a circling row  
 Of goodliest trees, loaden with fairest fruit,  
 Blossoms and fruits at once of golden hue,  
 Appear'd, with gay enamell'd colours mix'd :  
 On which the sun more glad impress'd his beams, 150  
 Than in fair evening-cloud, or humid bow,  
 When God hath shower'd the earth ; so lovely seem'd  
 That landscape : and of pure now purer air  
 Meets his approach, and to the heart inspires  
 Vernal delight and joy, able to drive 155

L. 132. — *Where delicious Paradise, &c.* Satan is now come to the border of Eden, where he has a nearer prospect of Paradise, which the poet represents as situated in a champain country, upon the top of a steep hill, called the *Mount of Paradise*.

L. 139. *Cedar.* Fr. Lat. from the Gr. a very large, thick, and tall tree, with small and slender leaves. It is always green, never decays, and is detestable to worms, because of its bitter sap : The ancients anointed their books with it to keep them from being worm-eaten.

Ibid. *Palm.* Fr. Brit. Teut. Ital. Span. Dut. Lat. from the Gr. i. e. *the hand expanded* ; because its leaves resemble the palm of a man's hand. The palm or date tree. It was used of old as a sign of victory, and victory itself ; because the more it is oppressed, the more it riseth and spreadeth. The palm was used in the service of God, Lev. xxiii. 40. ; and is said to be worn in Paradise itself, Rev. vii. 9. It was also the sign and reward of victory in all the Grecian games.

All sadness but despair : now gentle gales  
 Fanning their odoriferous wings, dispense  
 Native perfumes, and whisper whence they stole  
 Those balmy spoils. As when to them who sail  
 Beyond the Cape of Hope, and now are past 160  
 Mozambic, off at sea north-east winds blow  
 Sabeian odours from the spicy shore  
 Of Araby the Bless'd ; with such delay  
 Well pleas'd they slack their course, and many a league  
 Cheer'd with the grateful smell old Ocean smiles : 165  
 So entertain'd those odorous sweets the fiend,  
 Who came their bane ; though with them better pleas'd  
 Than Asmodeus with the fishy fume  
 That drove him, tho' enamour'd, from the spouse  
 Of Tobit's son, and with a vengeance sent 170  
 From Media post to Egypt, there fast bound.

Now to th' ascent of that steep savage hill  
 Satan had journey'd on, pensive and slow ;  
 But farther way found none, so thick entwin'd,  
 As one continu'd brake, the undergrowth 175  
 Of shrubs and tangling bushes had perplex'd  
 All path of man or beast that pass'd that way.  
 One gate there only was, and that look'd east

L. 161. *Mozambic.*] *Mozambica*, and the French call it *Mozambique*, Ethiop. a little island, with a chief city built upon a river of the same name, upon the east coast of Africa, belonging to Zanguebar, 270 miles from Madagascar to the west. It is barren and unhealthful, but populous, because of the great trade with the Portuguese, who possess it now.

L. 162. *Sabeian.*] of Saba, from Seba, or Saba, the son of Chus, the sixth son of Ham, Gen. x. 7. Saba is the chief city of Arabia the Happy, now Zibit, where there is great store of cinnamon, cassia, frankincense, myrrh, and other sweet spices.

L. 168. *Asmodeus.*] Heb. i. e. *a destroyer or fire*. A prince of devils among the Rabbies. An evil spirit who is said to have haunted the house of Raguel, to be in love with his daughter Sarah, and to have destroyed seven husbands in the first night of their marriage, Tob. iii. 8, 17.

L. 171. *Media.*] Heb. from Madai, the son of Japheth, Gen. x. 2. i. e. *a measure* ; because he was of a large stature. A large country and ancient kingdom in Asia, on the north of Persia near Georgia, and upon the Caspian sea, having Armenia and Assyria on the west.

On th' other side : which when th' arch-felon saw,  
 Due entrance he disdain'd, and in contempt, 180  
 At one slight bound high overleap'd all bound  
 Of hill or highest wall, and sheer within  
 Lights on his feet. As when a prowling wolf,  
 Whom hunger drives to seek new haunt for prey,  
 Watching where shepherds pen their flocks at eve  
 In hurdled cotes amid the field secure, 186  
 Leaps o'er the fence with ease into the fold :  
 Or as a thief, bent to unhoard the cash  
 Of some rich burgher, whose substantial doors,  
 Cross-barr'd and bolted fast, fear no assault, 190  
 In at the window climbs, or o'er the tiles :  
 So clomb this first grand thief into God's fold ;  
 So since into his church lewd hirelings climb.  
 Thence up he flew, and on the Tree of Life,  
 The middle tree, and highest there that grew,  
 Sat like a cormorant ; yet not true life 196  
 Thereby regain'd, but sat devising death  
 To them who liv'd ; nor on the virtue thought  
 Of that life-giving plant, but only us'd  
 For prospect, what well us'd had been the pledge  
 Of immortality. So little knows. 201  
 Any, but God alone, to value right  
 The good before him, but perverts best things  
 To worst abuse, or to their meanest use.  
 Beneath him with new wonder now he views, 205  
 To all delight of human sense expos'd  
 In narrow room, Nature's whole wealth, yea more,  
 A heav'n on earth : for blissful Paradise  
 Of God the garden was, by him in th' east  
 Of Eden planted ; Eden stretch'd her line 210  
 From Auran eastward to the royal tow'rs

L. 211. *Auran*,] *Havan*, or *Charan* ; Heb. i. e. *wrath*. The chief city of Mesopotamia, whither Abraham fled from the wrath of God, because of the idolatry of the Chaldeans, and also dwelt for a time, Gen. xi. 31. Acts vii. 4. Jacob went to it afterwards for fear of Elau's wrath, Gen. xxix. 1. which giveth name to a large country upon the river Tigris.

Of great Seleucia, built by Grecian kings,  
 Or where the sons of Eden long before  
 Dwelt in Telfassar. In this pleasant soil  
 His far more pleasant garden God ordain'd. 215  
 Out of the fertile ground he caus'd to grow  
 All trees of Noblest kind for sight, smell, taste;  
 And all amid them stood the Tree of Life,  
 High eminent, blooming ambrosial fruit  
 Of vegetable gold: and next to life, 220  
 Our death, Tree of Knowledge, grew fast by;  
 Knowledge of good bought dear by knowing ill.  
 Southward through Eden went a river large,  
 Nor chang'd his course, but through the shaggy hill  
 Pass'd underneath ingulf'd; for God had thrown 225  
 That mountain as his garden-mold high rais'd  
 Upon the rapid current, which through veins  
 Of porous earth with kindly thirst up drawn,  
 Rose a fresh fountain, and with many a rill  
 Water'd the garden; thence united fell 230  
 Down the steep glade, and met the nether flood,  
 Which from his darksome passage now appears;  
 And now divided into four main streams,  
 Runs diverse, wand'ring many a famous realm  
 And country, whereof here needs no account; 235  
 But rather to tell how, if art could tell,  
 How from that sapphire fount the crisped brooks,  
 Rolling on orient pearl and sands of gold,  
 With mazy error under pendent shades  
 Ran Nectar, visiting each plant, and fed 240

L. 212. *Seleucia*.] Lat. Gr. i. e. *a glaring light*. Another famous city of Mesopotamia, called also *Calneh*, in the land of Shinar, Gen. x. 10. Koche, then Alexandria, because it was rebuilt by Alexander the Great; afterwards repaired by Antiochus king of Syria, who called it *Seleucia*, in memory of his father Selcucus, Gr. i. e. *glorious*.

L. 214. *Telfassar*,] and *Elassar*; Heb. i. e. *a fort*, or *rampart of the Assyrians*. A country upon the borders of Assyria, wherein the Edenites were garrisoned to guard Babylon from the encroachments of the Assyrians, Isaiah xxxvii. 12. Ezek. xxvii. 23. Between these places the true Eden and Paradise were situated.—*Vide Huet de situ Paradisi*.



Flow'rs, worthy' of Paradise, which not nice art  
 In beds and curious knots, but Nature boon  
 Pour'd forth profuse on hill, and dale, and plain,  
 Both where the morning-sun first warmly smote  
 The open field, and where the unpierc'd shade 245  
 Imbrown'd the noon-tide bow'rs. Thus wasthis place  
 A happy rural seat of various view :

Groves, whose rich trees wept odorous gums and balm;  
 Others whose fruit burnish'd with golden rind,  
 Hung amiable, Hesperian fables true, 250  
 If true, here only', and of delicious taste :

Betwixt them lawns, or level downs, and flocks  
 Grazing the tender herb, were interpos'd,  
 Or palmy hillock ; or the flow'ry lap  
 Of some irriguous valley spread her store, 255  
 Flow'rs of all hue, and without thorn the rose :

Another side, umbrageous grots and caves  
 Of cool recess, o'er which the mantling vine  
 Lays forth her purple grape, and gently creeps  
 Luxuriant ; meanwhile murm'ring waters fall 260  
 Down the slope hills, dispers'd, or in a lake,  
 That to the fringed bank with myrtle crown'd  
 Her crystal mirror holds, unite their streams.  
 The birds their choir apply ; airs, vernal airs,  
 Breathing the smell of field and grove, attune 265  
 The trembling leaves, while universal Pan,  
 Knit with the Graces and the Hours in dance,  
 Led on th' eternal spring. Not that fair field  
 Of Enna, where Proserpine gathering flowers,

L. 266 — *mobile universal Pan, &c.*] The ancients personized every thing. *Pan* is nature, the *graces* are the beautiful seasons, and the *hours* are the time requisite for the production and perfection of things. *Richardson*.

L. 269, *Enna*.] *Chal. Phen. i. c. a garden, and fountain.* *Enna* is the same as *Eden* in the language of the Phenicians, which they borrowed from *Moses*, *Gen. ii. 8.* A most pleasant field in the heart of *Sicily*, abounding with springs, fruits, and flowers.

*Ibid. Proserpine*.] *Lat. i. c. creeping out.* The daughter of *Jupiter* and *Ceres*, ravished by *Pluto*. Her mother *Ceres* went to hell to get her released ; but because she had tasted a pomegranate in *Pluto's* orchard, *Jupiter* could do no more than give her leave

Herself a fairer flow'r, by gloomy Dis 270  
 Was gather'd, which cost Ceres all that pain  
 To seek her thro' the world; nor that sweet grove  
 Of Daphne by Orontes, and th' inspir'd  
 Castalian spring, might with this Paradise  
 Of Eden strive; nor that Nyseian isle 275  
 Girt with the river Triton, where old Cham,  
 Whom Gentiles Ammon call, and Lybian Jove,  
 Hid Amalthea, and her florid son  
 Young Bacchus, from his stepdame Rhea's eyes;  
 Nor where Abassin kings their issue guard, 280  
 Mount Amara, though this by some suppos'd

to accompany her six months above; and Pluto six other months below. Of the rape of Proserpina, see Pindar, *Ode* 1.

L. 273. *Orontes*.] Gr. Lat. i. e. *rapid*. The largest river in Syria, rising on mount Lebanon, washing many cities in its course; it runs by and through Antioch into the Mediterranean sea.

L. 274. *Castalia*.] Arab. i. e. *a purling stream*. A fine spring at the foot of Parnassus, sacred to the mules; because the pleasant sound of it gliding down that hill, elevated the imagination.

L. 275. *Nyssa*.] Heb. i. e. *a banner, or refuge*. A city of Arabia, within the Isle of Nyssa, upon the river Triton, where Bacchus was nursed, as they report.

L. 276. *Cham*.] or *Ham*; Heb. i. e. *heat or blackness*; the third and youngest son of Noah, Gen. xi. 24. and Jupiter among the Gentiles.

L. 277. *Ammon*.] or *Hammon*; Heb. i. e. *beat*. Another name of Cham, whom the old Egyptians and Grecians worshipped under this denomination.

L. 278. *Amalthea*.] Chald. i. e. *a nurse*; Gr. i. e. *very rich*; or *multiplying*; daughter of Melissus, king of Crete, a mistress and nurse of Jupiter, who fed him with goats' milk and honey, and mother of Bacchus. Jupiter gave her a horn of plenty, which supplied every thing.

L. 279. *Bacchus*.] Heb. *Barchus*, i. e. *the son of Chus*. The natural son of Jupiter by Amalthea, (others say by Semele), which may be the same woman by a different name. He first planted vines and made wine, therefore he was esteemed the god of wine.

L. 280. *Abassinia*.] from *Abasseni*, Arab. i. e. *a scattered people*. An ancient people in Arabia, near Sabea, of the posterity of Joktan, who settled afterwards in Ethiopia superior, and there erected a vast empire of twenty-six or thirty distinct kingdoms.

L. 281. *Amara*.] or *Ambara*, Heb. and Ethiopick; for the latter has a near resemblance to the former language. For example, *Abinu* in the Hebrew is *our father*; *Abana* in the Ethiopick is the same; so they call their archbishop. Amara is a province under the equinoctial, and one of the kingdoms of Abyssinia, or Upper Ethiopia, almost in the middle of it, on the south.

True Paradise under th' Ethiop line  
 By Nilus' head, inclos'd with shining rock,  
 A whole day's journey high, but wide remote  
 From this Assyrian garden; where the fiend 285  
 Saw undelighted all delight, all kind  
 Of living creatures, new to sight, and strange.

Two of far nobler shape, erect and tall,  
 Godlike erect, with native honour clad  
 In naked majesty, seem'd lords of all : 290

And worthy seem'd; for in their looks divine  
 The image of their glorious Maker shone;  
 Truth, wisdom, sanctitude severe and pure,  
 (Severe, but in true filial freedom plac'd,)

Whence true authority in men: though both 295  
 Not equal, as their sex not equal seem'd;  
 For contemplation he, and valour form'd;  
 For softness she, and sweet attractive grace;  
 He for God only, she for God in him.

His fair large front and eye sublime, declar'd 300  
 Absolute rule; and hyacinthin locks

Round from his parted forelock manly hung  
 Clust'ring, but not beneath his shoulders broad.

She, as a veil, down to the slender waist  
 Her unadorned golden tresses wore 305

Dishevell'd, but in wanton ringlets wav'd,  
 As the vine curls her tendrils, which imply'd

Subjection, but requir'd with gentle sway,  
 And by her yielded, by him best receiv'd.

Yielded with coy submission, modest pride, 310  
 And sweet reluctant amorous delay.

Nor those mysterious parts were then conceal'd;  
 Then was not guilty shame; dishonest shame

Of Nature's works, honour dishonourable,  
 Sin-bred, how have ye troubled all mankind 315

With shows instead, mere shows of seeming pure,  
 And banish'd from man's life his happiest life,

Simplicity, and spotless innocence!  
 So pass'd they naked on, nor shunn'd the sight

Of God or angel; for they thought no ill. 320

So hand in hand they pass'd, the loveliest pair  
That ever since in love's embraces met;  
Adam the goodliest man of men since born  
His sons, the fairest of her daughters Eve.  
Under a tuft of shade that on a green 325  
Stood whisp'ring soft, by a fresh fountain-side  
They sat them down; and after no more toil  
Of their sweet gard'ning labour, than suffic'd  
To recommend cool zephyr, and made ease  
More easy, wholesome thirst and appetite 330  
More grateful, to their supper-fruits they fell,  
Nectarine fruits, which the compliant boughs  
Yielded them, side-long as they sat recline  
On the soft downy bank damask'd with flowers;  
The savoury pulp they chew, and in the rind, 335  
Still as they thirsted, scoop the brimming stream;  
Nor gentle purpose, nor endearing smiles  
Wanted, nor youthful dalliance, as befits  
Fair couple, link'd in happy nuptial league,  
Alone as they. About them frisking play'd 340  
All beasts of th' earth, since wild, and of all chase  
In wood or wilderness, forest or den;  
Sporting the lion ramp'd and in his paw  
Dandled the kid; bears, tygers, ounces, pards,  
Gambol'd before them; th' unwieldy elephant, 345  
To makethem mirth, us'd all his might, and wreath'd  
His lithe proboscis; close the serpent fly  
Insinuating, wove with Gordian twine  
His braided train, and of his fatal guile  
Gave proof unheaded: others on the grass 350  
Couch'd, and now fill'd with pasture gazing sat,  
Or bedward ruminating; for the sun  
Declin'd was hasting now with prone career  
To th' ocean isles, and in th' ascending scale  
Of heaven the stars that usher evening rose: 355  
When Satan still in gaze, as first he stood,  
Scarce thus at length tail'd speech recover'd sad:  
O hell! what do mine eyes with grief behold!  
Into our room of bliss thus high advanc'd



Creatures of other mould, earth-born perhaps, 360  
Not spirits, yet to heavenly spirits bright  
Little inferior; whom my thoughts pursue  
With wonder, and could love, so lively shines  
In them divine resemblance, and such grace  
The hand that form'd them on their shape hath pour'd.  
Ah, gentle pair! ye little think how nigh 366  
Your change approaches, when all these delights  
Will vanish, and deliver ye to woe;  
More woe, the more your taste is now of joy:  
Happy! but for so happy ill secur'd 370  
Long to continue, and this high seat your heaven  
Ill fence'd for heaven to keep out such a foe  
As now is enter'd; yet no purpos'd foe  
To you, whom I could pity thus forlorn,  
Though I unpity'd. League with you I seek, 375  
And mutual amity, so strait, so close,  
That I with you must dwell, or you with me  
Henceforth: my dwelling haply may not please,  
Like this fair Paradise, your sense; yet such  
Accept, your Maker's work; he gave it me, 380  
Which I as freely give: hell shall unfold,  
To entertain you two, her widest gates,  
And send forth all her kings: there will be room,  
Not like these narrow limits, to receive  
Your numerous offspring; if no better place, 385  
Thank him who puts me loath to this revenge  
On you who wrong'd me not for him who wrong'd.  
And should I at your harmless innocence  
Melt, as I do, yet publick reason just,  
Honour and empire with revenge enlarg'd, 390  
By conqu'ring this new world, compels me now  
To do what else, though damn'd, I should abhor.

So spake the fiend, and with necessity,  
The tyrant's plea, excus'd his devilish deeds:  
Then from his lofty stand on that high tree 395  
Down he alights among the sportful herd  
Of those four-footed kinds, himself now one,  
Now other, as their shape serv'd best his end

Nearer to view his prey, and unesp'y'd  
To mark what of their state he more might learn, 400  
By word or action mark'd : about them round  
A lion now he stalks with fiery glare ;  
Then, as a tyger, who by chance hath spy'd  
In some purlieu two gentle fawns at play,  
Strait couches close, then rising changes oft 405  
His couchant watch, as one who chose his ground,  
Whence rushing he might surest seize them both,  
Grip'd in each paw : when Adam, first of men,  
To first of women, Eve, thus moving speech,  
Turn'd him, all ear to hear new utterance flow : 410  
Sole partner, and sole part, of all these joys,  
Dearer thyself than all ! needs must the pow'r  
That made us, and for us this ample world,  
Be infinitely good, and of his good  
As liberal and free as infinite ; 315  
That rais'd us from the dust, and plac'd us here  
In all this happiness, who at his hand  
Have nothing merited, nor can perform  
Ought whereof he hath need ; he who requires  
From us no other service than to keep 420  
This one, this easy charge, of all the trees  
In Paradise that bear delicious fruit  
So various, not to taste that only Tree  
Of Knowledge, planted by the Tree of Life ;  
So near grows death to life ! whate'er death is ; 425  
Some dreadful thing, no doubt ; for well thou know'st  
God hath pronounc'd it death to taste that tree,  
The only sign of our obedience left,  
Among so many signs of pow'r and rule  
Confer'd upon us, and dominion given 430  
Over all other creatures that possess  
Earth, air, and sea. Then let us not think hard  
One easy prohibition, who enjoy  
Free leave so large to all things else, and choice  
Unlimited of manifold delights : 435  
But let us ever praise him, and extol  
His bounty, following our delightful task,

To prune these growing plants, and tend these flow'rs;  
Which were it toilsome, yet with thee were sweet.

To whom thus Eve reply'd: O thou! for whom 440  
And from whom I was form'd, flesh of thy flesh,  
And without whom am to no end, my guide  
And head! what thou hast said is just and right.

For we to him indeed all praises owe,  
And daily thanks; I chiefly, who enjoy 445

So far the happier lot, enjoying thee  
Pre-eminent by so much odds; while thou  
Like consort to thyself canst no where find.

That day I oft remember, when from sleep  
I first awak'd, and found myself repos'd 450

Under a shade on flow'rs; much wond'ring where  
And what I was, whence thither brought, and how.

Not distant far from thence a murmur'ing sound  
Of waters issu'd from a cave, and spread

Into a liquid plain, then stood unmov'd 455

Pure as th' expanse of heaven; I thither went  
With unexperienc'd thought, and laid me down

On the green bank, to look into the clear  
Smooth lake, that to me seem'd another sky.

As I bent down to look, just opposite 460

A shape within the wat'ry gleam appear'd,

Bending to look on me: I started back,

It started back; but pleas'd I soon return'd,

Pleas'd it return'd as soon with answer'ing looks

Of sympathy and love: there I had fix'd 465

Mine eyes till now, and pin'd with vain desire,

Had not a voice thus warn'd me, What thou seest;

What there thou seest, fair creature, is thyself;

With thee it came and goes: but follow me,

And I will bring thee where no shadow stays 470

Thy coming, and thy soft embraces; he

Whose image thou art; him thou shalt enjoy

Inseparably thine, to him shalt bear

Multitudes like thyself, and thence be call'd

Mother of human race. What could I do, 475

But follow strait, invisibly thus led?

Till I espy'd thee, fair indeed and tall,  
 Under a platan ; yet methought less fair,  
 Less winning soft, less amiably mild,  
 Than that smooth wat'ry image : back I turn'd ; 180  
 Thou following cry'dst aloud, Return, fair Eve,  
 Whom fly'st thou ? whom thou fly'st, of him thou art,  
 His flesh, his bone ; to give thee be'ing I lent  
 Out of my side to thee, nearest my heart,  
 Substantial life, to have thee by my side 485  
 Henceforth an individual solace dear ;  
 Part of my soul, I seek thee ; and thee claim,  
 My other half. With that, thy gentle hand  
 Seiz'd mine : I yielded ; and from that time see  
 How beauty is excell'd by manly grace, 490  
 And wisdom, which alone is truly fair.

So spake our general mother, and with eyes  
 Of conjugal attraction unrepov'd,  
 And meek surrender, half embracing lean'd  
 On our first father ; half her swelling breast 495  
 Naked met his, under the flowing gold  
 Of her loose tresses hid : he in delight,  
 Both of her beauty and submissive charms,  
 Smil'd with superior love ; as Jupiter  
 On Juno smiles, when he impregns the clouds 500  
 That shed May flow'rs ; and press'd her matron lip  
 With kisses pure. Aside the devil turn'd  
 For envy ; yet with jealous leer malign  
 Ey'd them askance, and to himself thus plain'd :  
 Sight hateful, sight tormenting ! thus these two,  
 Imparadis'd in one another's arms, 506  
 The happier Eden, shall enjoy their fill  
 Of bliss on bliss ; while I to hell am thrust,

L. 478. *Platan.*] (in the late edit. *Plantan*, which is wrong) ; Gr. i. e. *broad* ; because the leaves of it are very broad, and spreading wide, which make a cool, refreshing, and welcome shade in hot countries ; the plane-tree.

L. 500. *Juno.*] Lat. i. e. *help* or *assistance*. A heathen goddess, the sister and wife of Jupiter ; she goes under various names among the ancient poets. By this fable they meant the air and earth, which came both out of one womb, the Chaos.



Where neither joy nor love, but fierce desire,  
Among our other torments not the least, 510  
Still unfulfill'd with pain of longing pines.  
Yet let not me forget what I have gain'd  
From their own mouths : all is not theirs, it seems ;  
One fatal tree there stands, of Knowledge call'd,  
Forbidden them to taste. Knowledge forbidden? 515  
Suspicious, reasonless. Why should their Lord  
Envy them that ? can it be sin to know ?  
Can it be death ; and do they only stand  
By ignorance ? is that their happy state,  
The proof of their obedience, and their faith ? 520  
O fair foundation laid whereon to build  
Their ruin ! Hence I will excite their minds  
With more desire to know, and to reject  
Envious commands, invented with design  
To keep them low, whom knowledge might exalt 525  
Equal with gods : aspiring to be such,  
They taste, and die : what likelier can ensue ?  
But first with narrow search I must walk round  
This garden, and no corner leave unspy'd ;  
A chance butchance may lead where I may meet 530  
Some wand'ring spi'rit of heaven, by fountain-side,  
Or in thick shade retir'd, from him to draw  
What farther would be learn'd. Live while ye may,  
Yet happy pair ! enjoy, till I return,  
Short pleasures, for long woes are to succeed ! 535  
So saying, his proud step he scornful turn'd,  
But with sly circumspection, and began  
Through wood, thro' waste, o'er hill, o'er dale, his roam.  
Meanwhile in utmost longitude, where heaven  
With earth and ocean meets, the setting sun 540  
Slowly descended, and with right aspect  
Against the eastern gate of Paradise  
Levell'd his evening rays : it was a rock  
Of alabaster, pil'd up to the clouds,  
Conspicuous far, winding with one ascent 545  
Accessible from earth, one entrance high ;  
The rest was craggy cliff, that overhung

Still as it rose, impossible to climb.  
 Betwixt these rocky pillars Gabriel sat,  
 Chief of th' angelick guards, awaiting night ; 550  
 About him exercis'd heroick games  
 Th' unarmed youth of heaven, but nigh at hand  
 Celestial armoury, shields, helms, and spears,  
 Hung high, with diamond flaming, and with gold.  
 Thither came Uriel, gliding through the even 555  
 On a sun-beam, swift as a shooting star  
 In autumn thwarts the night, when vapours fir'd  
 Impress the air, and shows the mariner  
 From what point of his compass to beware  
 Impetuous winds : he thus began in haste : 560

Gabriel ! to thee thy course by lot hath given  
 Charge and strict watch, that to this happy place  
 No evil thing approach or enter in :  
 This day at height of noon came to my sphere  
 A spirit, zealous, as he seem'd, to know 565  
 More of th' Almighty's works, and chiefly man,  
 God's latest image : I describ'd his way,  
 Bent on all speed, and mark'd his airy gait ;  
 But in the mount that lies from Eden north,  
 Where he first lighted, soon discern'd his looks 570  
 Alien from heaven, with passions foul obscur'd :  
 Mine eye pursu'd him still, but under shade  
 Lost sight of him : one of the banish'd crew,  
 I fear, hath ventur'd from the deep, to raise  
 New troubles ; him thy care must be to find. 575

To whom the winged warrior thus return'd :  
 Uriel ! no wonder if thy perfect sight,  
 Amid the sun's bright circle where thou sitt'st,  
 See far and wide : in at this gate none pass  
 The vigilance here plac'd, but such as come 580  
 Well-known from heaven ; and since meridian hour

L. 561. *Gabriel.*) Heb. i. e. *the strength or might of God.* The Arabs call him *Jibrael*, and the Tartars *Sabriel*, through ignorance of the original, and corruption of their different tongues. The Rabbis account him the minister of God's mercies ; and Michael of his justice : therefore they call him *water*, and the latter *fire*.

No creature thence : if spi'rit of other sort,  
 So minded, have o'erleap'd these earthly bounds  
 On purpose, hard thou know'st it to exclude  
 Spiritual substance with corporeal bar. 585  
 But if within the circuit of these walks,  
 In whatsoever shape he lurk, of whom  
 Thou tell'st, by morrow dawning I shall know.

So promis'd he ; and Uriel to his charge  
 Return'd on that bright beam, whose point now rais'd  
 Bore him slope downward to the sun now fall'n 591  
 Beneath th' Azores ; whether the prime orb,  
 Incredible how swift, had thither roll'd  
 Diurnal, or this less voluble earth,  
 By shorter flight to th' east, had left him there 595  
 Arraying with reflected purple' and gold  
 The clouds that on his western throne attend.

Now came still evening on, and twilight gray  
 Had in her sober livery all things clad ;  
 Silence accompany'd ; for beast and bird, 600  
 They to their grassy couch, these to their nests  
 Were flunk ; all but the wakeful nightingale ;  
 She all night long her amorous descant sung ;  
 Silence was pleas'd : now glow'd the firmament  
 With living sapphires ; Hesperus, that led 605  
 The starry host, rode brightest ; till the moon,  
 Rising in clouded majesty, at length  
 Apparent queen unveil'd her peerless light,  
 And o'er the dark her silver mantle threw.

When Adam thus to Eve : Fair consort ! th' hour  
 Of night, and all things now retir'd to rest, 611  
 Mind us of like repose ; since God hath set  
 Labour and rest, as day and night, to men  
 Successive : and the timely dew of sleep  
 Now falling with soft slumbrous weight, inclines 615

L. 592. *Azores.*] Port. Span. i. e. *the isles of hawks* ; because multitudes of those birds were found there when the Portuguese first discovered them, *A. D.* 1449. These islands are nine in number, which ly in the Atlantick or western ocean, over against Portugal.

Our eyelids. Other creatures all day long  
Rove idle unemploy'd, and less need rest :  
Man hath his daily work of body' or mind  
Appointed, which declares his dignity,  
And the regard of heaven, on all his ways ; 620  
While other animals unactive range,  
And of their doings God takes no account.  
To-morrow, e're fresh morning streak the east  
With first approach of light, we must be ris'n,  
And at our pleasant labour, to reform 625  
Yon flow'ry arbours, yonder alleys green,  
Our walk at noon, with branches overgrown,  
That mock our scant manuring, and require  
More hands than ours to lop their wanten growth.  
Those blossoms also, and those dropping gums, 630  
That lie bestrown, unsightly and unsmooth,  
Ask riddance, if we mean to tread with ease :  
Meanwhile, as nature wills, night bids us rest.  
To whom thus Eve, with perfect beauty' adorn'd :  
My author and disposer, what thou bidd'st 635  
Unargu'd I obey ; so God ordains :  
God is thy law, thou mine : to know no more  
Is woman's happiest knowledge, and her praise.  
With thee conversing I forget all time ;  
All seasons, and their change, all please alike. - 640  
Sweet is the breath of morn, her rising sweet,  
With charm of earliest birds ; pleasant the sun,  
When first on this delightful land he spreads  
His orient beams, on herb, tree, fruit, and flow'r,  
Glist'ring with dew ; fragrant the fertile earth 645  
After soft show'rs ; and sweet the coming on  
Of grateful evening mild ; then silent night  
With this her solemn bird, and this fair moon,  
And these the gems of heaven, her starry train :  
But neither breath of morn, when she ascends 650  
With charm of earliest birds ; nor rising sun  
On this delightful land ; nor herb, fruit, flow'r,  
Glist'ring with dew ; nor fragrance after show'rs ;  
Nor grateful evening mild ; nor silent night,



With this her solemn bird, nor walk by moon, 655  
Or glitt'ring star-light, without thee is sweet.

But wherefore all night long shine these? for whom  
This glorious light, when sleep hath shut all eyes?

To whom our general ancestor reply'd :

Daughter of God and man, accomplish'd Eve! 660

These have their course to finish round the earth,

By morrow ev'ning, and from land to land

In order, though to nations yet unborn,

Minist'ring light prepar'd, they set and rise ;

Lest total darkness should by night regain 665

Her old possession, and extinguish life

In nature, and all things ; which these soft fires

Not only' enlighten, but with kindly heat

Of various influence foment and warm,

Temper or nourish ; or in part shed down 670

Their stellar virtue on all kinds that grow

On earth, made hereby apter to receive

Perfection from the sun's more potent ray.

These then, though unbeheld in deep of night,

Shine not in vain ; nor think, though men were none, 675

That heaven would want spectators, God want praise :

Millions of spiritual creatures walk the earth

Unseen, both when we wake, and when we sleep :

All these with ceaseless praise his works behold

Both day and night : how often, from the steep 680

Of echoing hill or thicket, have we heard

Celestial voices to the midnight air,

Sole, or responsive each to other's note,

Singing their great Creator? oft in bands 684

While they keep watch, or nightly rounding walk

With heavenly touch of instrumental sounds,

In full harmonick number join'd, their songs

Divide the night, and lift our thoughts to heaven.

Thus talking hand in hand alone they pass'd

On to their blissful bow'r : it was a place 690

Chos'n by the sov'reign Planter, when he fram'd

All things to man's delightful use ; the roof

Of thickest covert was inwoven shade

Laurel and myrtle, and what higher grew  
 Of firm and fragrant leaf ; on either side 69;  
 Acanthus, and each odorous bushy shrub,  
 Fenc'd up the verdant wall ; each beauteous flower,  
 Iris all hues, roses, and jessamin,  
 Rear'd high their flourish'd heads between, and wrought  
 Mosaick ; underfoot the violet, 700  
 Crocus, and hyacinth, with rich inlay  
 Broider'd the ground more colour'd, than with stone  
 Of costliest emblem : other creature here,  
 Beast, bird, insect, or worm, durst enter none ;  
 Such was their awe of man. In shady bower 705  
 More sacred and sequester'd, though but feign'd,  
 Pan or Sylvanus never slept, nor nymph,  
 Nor Faunus haunted. Here, in close recess,  
 With flowers, garlands, and sweet-smelling herbs,  
 Espoused Eve deck'd first her nuptial bed, 710  
 And heavenly choirs the hymenæan sung,  
 What day the genial angel to our fire  
 Brought her, in naked beauty more adorn'd,  
 More lovely, than Pandora, whom the gods  
 Endow'd with all their gifts, and O too like 715  
 In sad event, when to th' unwiser son  
 Of Japhet brought by Hermes, she insnar'd

L. 696. *Acanthus*.] Lat. Gr. i. e. a prickly, or thorn ; because many thorns grow about it. A tree, or a shrub, with a long and a large leaf turning in.

L. 700. *Mosaick*.] Fr. Ital. Lat. Gr. A term of architecture. A curious work of many little stones of different colours, inlaid or joined together upon a bottom of plaster of Paris, upon walls or floors, representing flowers of divers shapes, chequer work.

L. 707. *Sylvanus*. Lat. Gr. i. e. woody. A god of the woods and groves among the old heathens. Pan, Faunus and Sylvanus, are but the same deity ; their feasts were called *Lupercalia*.

L. 714. *Pandora*.] Lat. Gr. i. e. all gifts. The wife of Epimetheus ; Pallas gave her wisdom ; Venus beauty ; Mercury eloquence : And so every god and goddess gave her some perfection. Jupiter sent her to Epimetheus with a box, which he rashly opened ; and all diseases, evils and miseries, flew out of it, and infected mankind.

L. 717. *Japhet*. Heb. i. e. persuaded. The poets call him *Japetus* ; and the Tartars call him *Japhis*. He is said to be the son of Epimetheus, Lat. Gr. i. e. after wit ; because he smarted for his curiosity, in opening the box.

Mankind with her fair looks, to be aveng'd  
On him who had stole Jove's authentick fire.

Thus at their shady lodge arriv'd, both stood, 720  
Both turn'd, and under open sky ador'd  
The God that made both sky, air, earth, and heaven,  
Which they beheld; the moon's resplendent globe,  
And starry pole: Thou also mad'st the night,  
Maker Omnipotent, and thou the day, 725  
Which we in our appointed work employ'd  
Have finish'd, happy in our mutual help,  
And mutual love, the crown of all our bliss  
Ordain'd by thee: and this delicious place,  
For us too large, where thy abundance wants 730  
Partakers, and uncropt falls to the ground.  
But thou hast promis'd from us two a race  
To fill the earth, who shall with us extol  
Thy goodness infinite, both when we wake,  
And when we seek, as now, thy gift of sleep. 735

This said unanimous, and other rites  
Observing none but adoration pure,  
Which God likes best, into their inmost bower  
Handed they went; and, eas'd the putting off  
These troublesome disguises which we wear, 740  
Strait side by side were laid; nor turn'd, I ween,  
Adam from his fair spouse, nor Eve the rites  
Mysterious of connubial love refus'd;  
Whatever hypocrites austere talk  
Of purity, and place, and innocence, 745  
Defaming as impure what God declares  
Pure, and commands to some, leaves free to all.  
Our Maker bids increase; who bids abstain,  
But our destroyer, foe to God and man?  
Hail wedded love, mysterious law, true source 750  
Of human offspring, sole propriety  
In Paradise of all things common else.  
By thee adult'rous lust was driv'n from men,  
Among the bestial herds to range; by thee  
Founded in reason, loyal, just, and pure, 755

Relations dear, and all the charities  
 Of father, son, and brother, first were known.  
 Far be' it, that I should write thee sin or blame,  
 Or think thee unbefitting holiest place,  
 Perpetual fountain of domestick sweets, 760  
 Whose bed is undefil'd and chaste pronounc'd,  
 Present, or past, as saints and patriarchs us'd.  
 Here Love his golden shafts employs, here lights  
 His constant lamp, and waves his purple wings,  
 Reigns here and revels; not in the bought smile 765  
 Of harlots, loveless, joyless, unendear'd,  
 Casual fruition; nor in court-amours,  
 Mix'd dance, or wanton mask, or midnight ball,  
 Or serenate, which the starv'd lover sings  
 To his proud fair, best quitted with disdain. 770  
 These lull'd by nightingales, embracing slept;  
 And on their naked limbs the flow'ry roof  
 Shower'd roses, which the morn repair'd. Sleep on,  
 Bless'd pair; and O yet happiest, if ye seek  
 No happier state, and know to know no more. 775

Now had night measur'd with her shadowy cone  
 Half way up hill this vast sublunar vault,  
 And from their ivory port the Cherubim  
 Forth issuing at th' accusom'd hour, stood arm'd  
 To their night-watches in warlike parade; 780  
 When Gabriel to his next in pow'r thus spake:

Uzziel! half these draw off, and coast the south  
 With strictest watch; these other wheel the north;  
 Our circuit meets full west. As flame they part,  
 Half wheeling to the shield, half to the spear. 785  
 From these, two strong and subtle spi'rits he call'd  
 That near him stood, and gave them thus in charge:  
 Itthuriel and Zephon, with wing'd speed

L. 776. *Now had night measur'd with her shadowy cone.*] A cone is a figure round at bottom, and, lessening all the way, ends in a point. This is the form of the shadow of the earth, the base of the cone standing upon that side of the globe where the sun is not, and consequently when it is night there. *Richardson.*

L. 782. *Uzziel.*] Heb. i. e. *the strength of God*; one of the supposed guardians of Paradise.



Search through this garden, leave unsearch'd no nook;  
But chiefly where those two fair creatures lodge, 790  
Now laid perhaps asleep, secure of harm.

This evening from the sun's decline arriv'd,  
Who tells of some infernal spirit seen  
Hitherward bent (who could have thought ?) escap'd  
The bars of hell ; on errand bad, no doubt: 795  
Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,  
Dazzling the moon ; these to the bow'r direct,  
In search of whom they sought: him there they found  
Squat like a toad, close at the ear of Eve, 800

Assaying by his devilish art to reach  
The organs of her fancy', and with them forge  
Illusions as he list, phantasms and dreams;  
Or if, inspiring venom, he might taint  
Th' animal spirits, that from pure blood arise 805  
Like gentle breaths from rivers pure ; thence raise  
At least distemper'd, discontented thoughts,  
Vain hopes, vain aims, inordinate desires,  
Blown up with high conceits ingend'ring pride.

Him thus intent Ithuriel with his spear 810  
Touch'd lightly ; for no falsehood can endure  
Touch of celestial temper, but returns  
Of force to its own likeness : up he starts  
Discover'd and surpriz'd. As when a spark  
Lights on a heap of nitrous powder, laid 815  
Fit for the tun some magazine to store  
Against a rumour'd war, the smutty grain  
With sudden blaze diffus'd, inflames the air;  
So started up in his own shape the fiend.  
Back stept those two fair angels, half amaz'd 820

L 775. *Half wheeling to the shield, half to the spear.*] *Declinare ad bastam, vel ad scutum. Livy.* To wheel to the right or left. *Hume.*

L. 788. *Ithuriel.*] Heb. i. e. *the light, or searcher of God.* Another of those supposed guardians.

*Ibid. Zephon.*] Heb. i. e. *the spy, or watch of God.* Another of those guardians, to whom Gabriel gives these orders. Zephon, the son of Gad, and father of the Zephonites, is mentioned, Numb. xxvi. 15. But Ithuriel and Zephon are not scriptural names of angels, good or evil.

So sudden to behold the grisly king ;  
Yet thus, unmov'd with fear, accost him soon :

Which of those rebel spi'rits adjudg'd to hell  
Com'st thou, escap'd thy prison ? and transform'd,  
Why satt'st thou like an enemy in wait, 825  
Here watching at the head of these that sleep ?

Know ye not then, said Satan, fill'd with scorn,  
Know ye not me ? ye knew me once no mate  
For you, there sitting where ye durst not soar :  
Not to know me, argues yourselves unknown, 830  
The lowest of your throng ; or if you know,  
Why ask ye, and superfluous begin  
Your message, like to end as much in vain ?

To whom thus Zephon, answ'ring scorn with scorn:  
Think not, revolted spi'rit, thy shape the same, 835  
Or undiminish'd brightness to be known,  
As when thou stood'st in heaven upright and pure ;  
That glory then, when thou no more wast good,  
Departed from thee' ; and thou resemblest now  
Thy sin and place of doom obscure and foul. 840  
But come, for thou, be sure, shalt give account  
To him who sent us, whose charge is to keep  
This place inviolable, and these from harm.

So spake the cherub ; and his grave rebuke,  
Severe in youthful beauty, added grace 845  
Invincible : abash'd the devil stood,  
And felt how awful goodness is, and saw  
Virtue' in her shape how lovely ; saw, and pin'd  
His loss ; but chiefly to find here observ'd  
His lustre visibly impair'd ; yet seem'd 850  
Undaunted. If I must contend, said he,  
Best with the best, the sender, not the sent,  
Or all at once ; more glory will be won,  
Or less be lost. Thy fear, said Zephon bold,  
Will save us trial what the least can do 855  
Single against thee wicked, and thence weak.

The fiend reply'd not, overcome with rage ;  
But like a proud steed rein'd, went haughty on,  
Champing his iron curb ; to strive or fly

He held it vain; awe from above had quell'd 860  
 His heart, not else dismay'd. Now drew they nigh  
 The western point, where those half-rounding guards  
 Just met, and closing stood in Squadron join'd,  
 Awaiting next command. To whom their chief,  
 Gabriel, from the front thus call'd aloud: 865

O friends, I hear the tread of nimble feet  
 Hastening this way, and now by glimpse discern  
 Ithuriel and Zephon through the shade;  
 And with them comes a third of regal port,  
 But faded splendor wan; who by his gait 870  
 And fierce demeanour seems the prince of hell,  
 Not likely to part hence without contest;  
 Stand firm, for in his look defiance lours.

He scarce had ended, when those two approach'd  
 And brief related whom they brought, where found, 875  
 How busied, in what form and posture couch'd:

To whom with stern regard thus Gabriel spake:  
 Why hast thou, Satan, broke the bounds prescrib'd  
 To thy transgressions, and disturb'd the charge  
 Of others, who approve not to transgress 880  
 By thy example, but have pow'r and right  
 To question thy bold entrance on this place;  
 Employ'd, it seems, to violate sleep, and those  
 Whose dwelling God hath planted here in bliss?

To whom thus Satan, with contemptuous brow: 885  
 Gabriel, thou hadst in heaven th' esteem of wise,  
 And such I held thee; but this question ask'd  
 Puts me in doubt. Lives there who loves his pain?  
 Who would not, finding way, break loose from hell,  
 Tho' thither doom'd? Thou wouldst thyself, no doubt,  
 And boldly venture to whatever place 890  
 Farthest from pain, where thou might'st hope to change  
 Torment with ease, and soonest recompense  
 Dole with delight, which in this place I sought;  
 To thee no reason, who know'st only good, 895  
 But evil hast not try'd: and wilt object  
 His will who bound us? let him surer bar  
 His iron gates, if he intends our stay

In that dark durance : thus much what was ask'd.  
The rest is true, they found me where they say ; 900  
But that implies not violence or harm.

Thus he in scorn. The warlike angel mov'd,  
Disdainfully half smiling thus reply'd :  
O loss of one in heaven to judge of wise,  
Since Satan fell, whom folly overthrew, 905  
And now returns him from his prison 'scap'd,  
Gravely in doubt whether to hold them wise  
Or not, who ask what boldness brought him hither  
Unlicens'd from his bounds in hell prescrib'd ;  
So wise he judges it to fly from pain 910  
However, and to 'scape his punishment.

So judge thou still, presumptuous ! till the wrath,  
Which thou incurr'st by flying, meet thy flight  
Sev'nfold, and scourge that wisdom back to hell,  
Which taught thee yet no better, that no pain 915  
Can equal anger infinite provok'd.

But wherefore thou alone ? wherefore with thee  
Came not all hell broke loose ? is pain to them  
Less pain, less to be fled ? or thou than they  
Less hardy to endure ? courageous chief, 920  
The first in flight from pain, hadst thou alleg'd  
To thy deserted host this cause of flight,  
Thou surely hadst not come sole fugitive.

To which the fiend thus answer'd, frowning stern:  
Not that I less endure, or shrink from pain, 925  
Insulting angel ; well thou know'st I stood  
Thy fiercest, when in battle to thy aid  
The blasting vollied thunder made all speed,  
And seconded thy else not dreaded spear.  
But still thy words at random, as before, 930  
Argue thy inexperience what behoves  
From hard assays and ill successes past  
A faithful leader, not to hazard all  
Through ways of danger by himself untry'd :  
I therefore, I alone first undertook 935  
To wing the desolate abyss, and spy  
This new-created world, whereof in hell



Fame is not silent; here in hope to find  
 Better abode, and my afflicted pow'rs  
 To settle here on earth, or in mid-air; 940  
 Though for possession put to try once more  
 What thou and thy gay legions dare against;  
 Whose easier business were to serve their Lord  
 High up in heaven, with songs to hymn his throne,  
 And practis'd distances to cringe, not fight: 945

To whom the warrior angel soon reply'd:  
 To say and strait unsay, pretending first  
 Wise to fly pain, professing next the spy,  
 Argues no leader, but a liar trac'd,  
 Satan; and couldst thou faithful add? O name, 950  
 O sacred name of faithfulness profan'd!  
 Faithful to whom? to thy rebellious crew?

Army of fiends; fit body to fit head,  
 Was this your discipline, and faith engag'd,  
 Your military obedience, to dissolve 955  
 Allegiance to th' acknowledg'd Power supreme?  
 And thou, sly hypocrite, who now wouldst seem  
 Patron of liberty, who more than thou

Once fawn'd, and cring'd, and servilely ador'd  
 Heaven's awful Monarch? wherefore, but in hope 960  
 To disposses him, and thyself to reign?

But mark what I arreel thee now: Avaunt!  
 Fly thither whence thou fled'st: if from this hour  
 Within these hallow'd limits thou appear,

Back to th' infernal pit I drag thee chain'd, 965  
 And seal thee so, as henceforth not to scorn  
 The facile gates of hell too slightly barr'd.

So threaten'd he; but Satan to no threats  
 Gave heed, but waxing more in rage, reply'd:

'Then when I am thy captive talk of chains, 970  
 Proud liminary Cherub; but e're then  
 Far heavier load thyself expect to feel:

From my prevailing arm; though heaven's King  
 Ride on thy wings, and thou with thy compeers,  
 Us'd to the yoke, draw'st his triumphant wheels 975  
 In progress through the road of heaven star-pav'd.

While thus he spake, th' angelick squadron bright  
 Turn'd fiery red, sharp'ning in mooned horns  
 Their phalanx, and began to hem him round  
 With ported spears ; as thick as when a field 980  
 Of Ceres ripe for harvest, waving bends  
 Her bearded grove of ears, which way the wind  
 Sways them ; the careful ploughman doubting stands,  
 Left on the threshing-floor his hopeful sheaves  
 Prove chaff. On th' other side, Satan alarm'd, 985  
 Collecting all his might, dilated stood,  
 Like Teneriff or Atlas unremov'd:  
 His stature reach'd the sky, and on his crest  
 Sat horror plum'd ; nor wanted in his grasp  
 What seem'd both spear and shield. Now dreadful deeds  
 Might have ensu'd, nor only Paradise 991  
 In this commotion, but the starry cope  
 Of heaven perhaps, or all the elements,  
 At least had gone to wrack, disturb'd and torn  
 With violence of this conflict, had not soon 995  
 Th' Eternal, to prevent such horrid fray,  
 Hung forth in Heaven his golden scales, yet seen  
 Betwixt Astræa and the Scorpion sign,

L. 980.—*As thick as when a field, &c.*] It is familiar with the poets to compare an army with their spears and swords, to a field of standing corn. Homer has a simile much of the same nature, comparing the motions of the army, after Agamemnon's speech, to the waving of the ears of corn. *Iliad* II. 147. *Newton.*

L. 987. *Like Teneriff or Atlas unremov'd.* Mr. Hume says, that the Peak of Teneriff is 15 miles high ; and Mr. Richardson asserts, that it is 45 miles perpendicular, if that be not a false print, 45 for 15 : But the utmost that we can suppose, is, that it is 15 miles from the very first ascent of the hill, till you come through the various turnings and windings to the top of all ; for I have been assured from a gentleman who measured it, that the perpendicular height of it is no more than one mile and three quarters. *Newton.*

L. 996. *To prevent such horrid fray.*] The breaking off the combat between Gabriel and Satan, by the hanging out of the golden scales in heaven, is a refinement upon Homer's thought, who tells us, that before the battle between Hector and Achilles, Jupiter weigh'd the event of it in a pair of scales. The reader may see the whole passage in the 22d *Iliad*. *Addison.*

L. 998. *Astræa.*] Lat. i. e. *a star*. The daughter of Jupiter and Themis, and goddess of Justice.

Wherein all things created first he weigh'd,  
 The pendulous round earth with balanc'd air 1000  
 In counterpoise, now ponders all events,  
 Battles and realms : in these he put two weights,  
 The sequel each of parting and of fight ;  
 The latter quick up flew, and kick'd the beam ;  
 Which Gabriel spying, thus bespake the fiend : 1005  
 Satan, I know thy strength, and thou know'st mine ;  
 Neither our own, but given : what folly then  
 To boast what arms can do ? since thine no more  
 Than heaven permits ; nor mine tho' doubled now  
 To trample thee as mire : for proof look up, 1010  
 And read thy lot in yon celestial sign, (weak,  
 Where thou art weigh'd, and shown how light, how  
 If thou resist. The fiend look'd up, and knew  
 His mounted scale aloft : nor more ; but fled  
 Murm'ring, and with him fled the shades of night. 1015

*End of BOOK FOURTH.*

The ARGUMENT of Book V.

**MORNING** approach'd, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day-labours: their morning-hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance describ'd; his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his estate and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him; persuading all but only Abdiel, a Seraph, who in argument dissuades and opposes him, then forsakes him.



# PARADISE, LOST.

## BOOK THE FIFTH.

**N**OW Morn, her rosy steps in th' eastern clime  
Advancing, sow'd the earth with orient pearl,  
When Adam wak'd : so custom'd ; for his sleep  
Was airy light from pure digestion bred,  
And temp'rate vapours bland, which th' only sound 5  
Of leaves and fuming rills, Aurora's fan,  
Lightly dispers'd, and the shrill matin song  
Of birds on every bough : so much the more  
His wonder was to find unwak'ned Eve  
With tresses discompos'd, and glowing cheek, 10  
As through unquiet rest : he, on his side  
Leaning half-rai'd, with looks of cordial love  
Hung over her enamour'd, and beheld  
Beauty, which, whether waking or asleep,  
Shot forth peculiar graces ; then with voice 15  
Mild as when Zephyrus on Flora breathes,  
Her hand soft-touching, whisper'd thus : Awake,  
My fairest, my espous'd, my latest found,  
Heaven's last best gift, my ever-new delight,  
Awake : the morning shines, and the fresh field 20  
Calls us ; we lose the prime, to mark how spring  
Our tended plants, how blows the citron grove,  
What drops the myrrh, and what the balmy reed,  
How nature paints her colours, how the bee  
Sits on the bloom extracting liquid sweet. 25  
Such whispering wak'd her, but with startled eye  
On Adam ; whom embracing, thus she spake :  
O sole in whom my thoughts find all repose,

L. 16. *Mild as when Zephyrus on Flora breathes.*] As when the soft western gales breathe on the flowers. Exceeding poetical and beautiful. *Richardson.*

My glory, my perfection! glad I see  
 Thy face and morn return'd; for I this night 30  
 (Such night till this I never pass'd) have dream'd;  
 If dream'd, not, as I oft am wont, of thee,  
 Works of day past; or morrow's next design;  
 But of offence and trouble, which my mind  
 Knew never till this irksome night. Methought 35  
 Close at mine ear one call'd me forth to walk  
 With gentle voice; I thought it thine; it said,  
 Why sleep'st thou, Eve; now is the pleasant time,  
 The cool, the silent, save where silence yields  
 To the night-warbling bird, that now awake 40  
 Tunes sweetest his love-labour'd song; now reigns  
 Full orb'd the moon, and with more pleasing light  
 Shadowy sets off the face of things; in vain,  
 If none regard: heaven wakes with all his eyes;  
 Whom to behold but thee, Nature's desire? 45  
 In whose sight all things joy, with ravishment -  
 Attracted by thy beauty still to gaze.  
 I rose, as at thy call, but found thee not;  
 To find thee I directed then my walk;  
 And on, methought, alone I pass'd, thro' ways - 50  
 That brought me on a sudden to the Tree  
 Of interdicted Knowledge: fair it seem'd,  
 Much fairer to my fancy than by day:  
 And as I wond'ring look'd, beside it stood  
 One shap'd and wing'd like one of those from heaven  
 By us oft seen; his dewy locks distill'd 56  
 Ambrosia; on that tree he also gaz'd;  
 And O fair plant, said he, with fruit furcharg'd,  
 Deigns none to ease thy load, and taste thy sweet,  
 Nor God nor man? Is knowledge so despis'd? 60  
 Or envy, or what reserve forbids to taste?

L. 53. *Much fairer to my fancy than by day.*] As the sensations are often more pleasing, and the images more lively when we are asleep than when we are awake. And what can be the cause of this? Our author plainly thinks it may be effected by the agency of some spiritual being upon the sensory while we are asleep.—*Newton.*

Forbid who will, none shall from me withhold  
Longer thy offer'd good ; why else set here ?  
This said, he paus'd not, but with vent'rous arm  
He pluck'd, he tasted ; me damp horror chill'd 65  
At such bold words, vouch'd with a deed so bold.  
But he thus overjoy'd, O fruit divine !  
Sweet of thyself, but much more sweet thus cropp'd !  
Forbidden here, it seems, as only fit  
For Gods, yet able to make gods of men : 70  
And why not gods of men, since good, the more  
Communicated, more abundant grows,  
The author not impair'd, but honour'd more ?  
Here, happy creature, fair angelick Eve,  
Partake thou also ; happy though thou art, 75  
Happier thou may'st be, worthier canst not be :  
Taste this, and be henceforth among the gods  
Thyself a goddess ; not to earth confin'd,  
But sometimes in the air, as we ; sometimes  
Ascend to heaven, by merit thine, and see 80  
What life the gods live there, and such live thou.  
So saying, he drew nigh, and to me held,  
Ev'n to my mouth, of that same fruit held part  
Which he had pluck'd ; the pleasant savoury smell  
So quicken'd appetite, that I, methought, 85  
Could not but taste ! Forthwith up to the clouds  
With him I flew, and underneath beheld  
The earth outstretch'd immense, a prospect wide  
And various : wond'ring at my flight and change  
To this high exaltation ; suddenly 90  
My guide was gone, and I, methought, sunk down,  
And fell asleep : but O how glad I wak'd,  
To find this but a dream ! Thus Eve her night  
Related, and thus Adam answer'd sad :  
Best image of myself, and dearer half ! 95  
The trouble of thy thoughts this night in sleep  
Affects me equally ; nor can I like  
This uncouth dream, of evil sprung, I fear ;  
Yet evil whence ? In thee can harbour none,  
Created pure. But know, that in the soul 100

Are many lesser faculties, that serve  
Reason as chief : among these Fancy next  
Her office holds ; of all external things,  
Which the five watchful senses represent,  
She forms imaginations, airy shapes, 105  
Which reason joining or disjoining, frames  
All what we affirm or what deny, and call  
Our knowledge or opinion ; then retires  
Into her private cell, when nature rests.  
Oft in her absence mimick Fancy wakes 110  
To imitate her ; but misjoining shapes,  
Wild work produces oft, and most in dreams,  
Ill matching words and deeds long past or late.  
Some such resemblances, methinks, I find  
Of our last evening's talk, in this thy dream, 115  
But with addition strange ; yet be not sad.  
Evil into the mind of God or man  
May come and go, so unapprov'd, and leave  
No spot or blame behind : which gives me hope  
That what in sleep thou didst abhor to dream, 120  
Waking thou never wilt consent to do.  
Be not dishearten'd then, nor cloud those looks,  
That wont to be more cheerful and serene,  
Than when fair morning first smiles on the world ;  
And let us to our fresh employments rise, 125  
Among the groves, the fountains, and the flowers  
That open now their choicest bosom'd smells,  
Reserv'd from night, and kept for thee in store.

So chear'd he his fair spouse, and she was chear'd ;  
But silently a gentle tear let fall 130  
From either eye, and wip'd them with her hair ;  
Two other precious drops that ready stood,  
Each in their chrystal sluice, he e're they fell  
Kiss'd, as the gracious signs of sweet remorse,  
And pious awe, that fear'd to have offended. 135

So all was clear'd, and to the field they haste :  
But first, from under shady arbo'rous roof  
Soon as they forth were come to open sight  
Of day-spring, and the sun, who scarce up-risen,



With wheels yet hov'ring o'er the ocean brim, 140  
 Shot parallel to th' earth his dewy ray,  
 Discovering in wide landscape all the east  
 Of Paradise, and Eden's happy plains,  
 Lowly they bow'd adoring, and began  
 Their orisons, each morning duly paid 145  
 In various style ; for neither various style  
 Nor holy rapture wanted they to praise  
 Their Maker, in fit strains pronounc'd, or sung  
 Unmeditated ; such prompt eloquence  
 Flow'd from their lips in prose or numerous verse, 150  
 More tuneable than needed lute or harp  
 To add more sweetness ; and they thus began :

These are thy glorious works, Parent of good !  
 Almighty ! thine this universal frame,  
 Thus wondrous fair ; thyself how wondrous then !  
 Unspeakable ! who sitt'st above these heavens, 156  
 To us invisible, or dimly seen  
 In these thy lowest works ; yet these declare  
 Thy goodness beyond thought, and power divine.  
 Speak, ye who best can tell, ye sons of light, 163  
 Angels ; for ye behold him, and with songs  
 And choral symphonies, day without night,  
 Circle his throne rejoicing ; ye in heaven :  
 On earth join all ye creatures, to extol  
 Him first, him last, him midst, and without end ! 165  
 Fairest of stars, last in the train of night,  
 If better thou belong not to the dawn,  
 Sure pledge of day, that crown'st the smiling morn  
 With thy bright circlet, praise him in thy sphere,  
 While day arises, that sweet hour of prime. 170  
 Thou sun, of this great world both eye and soul,  
 Acknowledge him thy greater ; sound his praise  
 In thy eternal course, both when thou climb'st,

L. 145. —each morning duly paid

*In various style.*] As it is very well known that our author was no friend to set forms of prayer, it is no wonder that he ascribes extemporary effusions to our first parents ; but even while he attributes strains *unmeditated* to them, he himself imitates the Psalmist.  
*Newton.*

And when high noon hast gain'd, and when thou fall'st.  
 Moon, that now meet'st the orient sun, now fly'st, 175  
 With the fix'd stars, fix'd in their orb that flies ;  
 And ye five other wand'ring fires that move  
 In mystick dance not without song, resound  
 His praise, who out of darkness call'd up light.  
 Air, and ye elements, the eldest birth 180  
 Of Nature's womb, that in quaternion run  
 Perpetual circle, multiform, and mix  
 And nourish all things; let your ceaseless change  
 Vary to our great Maker still new praise.  
 Ye mists and exhalations that now rise 185  
 From hill or steaming lake, dusky or gray,  
 Till the sun paint your fleecy skirts with gold,  
 In honour to the world's great Author rise,  
 Whether to deck with clouds th' uncolour'd sky,  
 Or wet the thirsty earth with falling showers, 190  
 Rising or falling still advance his praise.  
 His praise, ye winds, that from four quarters blow,  
 Breathe soft or loud; and wave your tops, ye pines,  
 With every plant, in sign of worship wave.  
 Fountains, and ye that warble, as ye flow, 195  
 Melodious murmurs, warbling tune his praise.  
 Join voices all ye living souls; ye birds,  
 That singing, up to heaven-gate ascend,  
 Bear on your wings, and in your notes, his praise.  
 Ye that in waters glide, and ye that walk 200  
 The earth, and stately tread, or lowly creep ;  
 Witness if I be silent, morn or even,  
 To hill, or valley, fountain, or fresh shade,  
 Made vocal by my song, and taught his praise.

L. 175. *Moon, that now meet'st the orient sun, now fly'st, &c.* The construction is, *Thou moon, that now meetest and now fliest the orient sun, together with the fixed stars, and ye five other wandering fires, &c.* He had before called upon the sun who governs the day, and now he invokes the moon, and the fixed stars, and the planets, who govern the night, to praise their Maker.

L. 181. —*that in quaternion run, &c.* That in a fourfold mixture and combination run a perpetual circle, one element continually changing into another, according to the doctrine of Heraclitus, borrowed from Orpheus. *Newton.*

Hail universal Lord ! be bounteous still 205  
 To give us only good ; and if the night  
 Have gather'd ought of Evil, or conceal'd,  
 Disperse it, as now light dispels the dark !

So pray'd they innocent, and to their thoughts  
 Firm peace recover'd soon, and wonted calm. 210

On to their morning's rural work they haste,  
 Among sweet dewes and flow'rs ; where any row  
 Of fruit-trees, over-woody, reach'd too far  
 Their pamper'd boughs, and needed hands to check  
 Fruitless embraces : or they led the vine 215

To wed her elm ; she spous'd, about him twines  
 Her marriageable arms, and with her brings  
 Her dow'r, th' adopted clusters, to adorn  
 His barren leaves. Them thus employ'd beheld

With pity heaven's high King, and to him call'd 220  
 Raphael, the sociable spi'rit, that deign'd  
 To travel with Tobias, and secur'd  
 His marriage with the sev'n times-wedded maid.

Raphael, said he, thou hear'st what stir on earth  
 Satan, from hell 'scap'd thro' the darksome gulf, 225

Hath rais'd in Paradise, and how disturb'd  
 This night the human pair, how he designs  
 In them at once to ruin all mankind

Go therefore ; half this day, as friend with friend  
 Converse with Adam, in what bow'r or shade 230

Thou find'st him from the heat of noon retir'd,  
 To respite his day-labour with repast,

Or with repose ; and such discourse bring on,  
 As may advise him of his happy state,

Happiness in his power left free to will, 235  
 Left to his own free-will ; his will though free,

Yet mutable : whence warn him to beware  
 He swerve not too secure. Tell him withal

His danger, and from whom ; what enemy,  
 Late fall'n himself from heaven, is plotting now 240

224. *Raphael.*] Heb. i. e. *the remedy, or physic of God.* The name of an archangel, not mentioned in sacred scripture, only in *Tobit* chap. iii. 17.—v. 4, 8, 9.—i. 5.—xii. 15.

The fall of others from like state of bliss:  
 By violence? no: for that shall be withstood;  
 But by deceit and lies: this let him know,  
 Lest wilfully transgressing, he pretend  
 Surprizal, unadmonish'd, unforewarn'd. 245

So spake th' eternal Father, and fulfill'd  
 All justice: nor delay'd the winged saint  
 After his charge receiv'd; but from among  
 Thousand celestial Ardours, where he stood  
 Veil'd with his gorgeous wings, upspringing light 250  
 Flew thro' the midst of heaven; th' angelick choirs,  
 On each hand parting, to his speed gave way  
 Through all th' empyreal road; till at the gate  
 Of heaven arriv'd, the gate self-open'd wide,  
 On golden hinges turning, as by work 255  
 Divine the sov'reign Architect had fram'd.  
 From hence, no cloud, or, to obstruct his sight,  
 Star interpos'd, however small, he sees,  
 Not unconform to other shining globes,  
 Earth, and the gard'n of God, with cedars crown'd 260  
 Above all hills. As when by night the glass  
 Of Galileo, less assur'd, observes  
 Imagin'd lands and regions in the moon:  
 Or pilot, from amidst the Cyclades,  
 Delos or Samos first appearing, kens 265  
 A cloudy spot. Down thither prone in flight  
 He speeds, and through the vast ethereal sky  
 Sails between worlds and worlds, with steady wing

L. 249. *Thousand celestial Ardours.*] *Arder* in Latin implies fervency, exceeding love, eager desire, fiery nature; all included in the idea of an angel. *Richardson.*

L. 264. *Cyclades*] Lat. Gr. i. e. *circles*; fifty-three islands lying in a circle round about Delos, in the Archipelago.

L. 265. *Delos.*] Lat. from the Gr. i. e. *manifest*, or *appearing*; because (as the fable goes) it lay under water, or floated about for a long time, till Neptune, at the command of Jupiter, fixed it, that Latona might ly in of Apollo and Diana there. But the true reason of this name is this, because it appears soonest of any to the sailors.

*Ibid. Samos.*] Lat. Gr. i. e. *high*; because it is upon a high and lofty ground; another of these isles over against Ephesus, about ninety miles from Jerusalem. It is rendered famous for being the birth-place of the great philosopher Pythagoras, about A. M. 3500.



Now on the polar winds, then with quick fan  
 Winnows the buxom air : till within soar 270  
 Of tow'ring eagles, to' all the-fowls he seems  
 A phoenix, gaz'd by all, as that sole bird,  
 When to inshrine his reliques in the sun's  
 Bright temple, to Egyptian Thebes he flies.  
 At once on th' eastern cliff of Paradise 275  
 He lights, and to his proper shape returns,  
 A seraph wing'd : six wings he wore, to shade  
 His lineaments divine ; the pair that clad  
 Each shoulder broad, came mantling o'er his breast  
 With regal ornament ; the middle pair 280  
 Girt like a starry zone his waist, and round  
 Skirted his loins and thighs with downy gold,  
 And colours dipt in heaven ; the third his feet  
 Shadow'd from either heel with feather'd mail,  
 Sky-tinctur'd grain. Like Maia's son he stood, 285  
 And shook his plumes, that heavenly fragrance fill'd  
 The circuit wide. Strait knew him all the bands  
 Of angels under watch ; and to his state,  
 And to his message high, in honour rise,  
 For on some message high they guess'd him bound. 290  
 Their glitt'ring tents he pass'd, and now is come  
 Into the blissful field, through groves of myrrh,  
 And flow'ring odours, cassia, nard, and balm ;

L. 269. *Polar winds.*] i. e. the winds that blow from the north and south poles.

L. 272 *Phoenix.*] Lat. from the Gr. i. e. *red, crimson-coloured*. A very rare bird, of a purple colour like an eagle.

L. 274. *Thebes.*] Several cities are called so : this was in Egypt, called also *Heliopolis*, Gr. i. e. *the city of the sun* ; and the country about it *Thebais*, now *Thebes*.

L. 285. *Maia.*] Lat. Gr. i. e. *a nurse*. The daughter of Atlas, of whom Jupiter begat Mercury.

L. 293. *Cassia.*] Lat. Gr. Heb. *Ketsoth*, i. e. *a scraping*. A sweet-smelling shrub in Arabia, Egypt, &c. ; for, when the bark of it is scraped, it sends out a most fragrant smell, like cinnamon. There are nine species of it. About Alexandria and in the West-Indies, it grows to be a very large tree.

Ibid. *Nard.*] Heb. i. e. *sweet ointments* ; another sweet-smelling shrub, growing in Arabia, Syria, and India, called *nardos* by the Greeks, and *spikenard* by us.

A wilderness of sweets ! for nature here  
Wanton'd as in her prime, and play'd at will 295  
Her virgin-fancies, pouring forth more sweet,  
Wild above rule or art ; enormous blifs !  
Him, through the spicy forest onward come,  
Adam discern'd, as in the door he sat  
Of his cool bow'r ; while now the mounted sun 300  
Shot down direct his fervid rays, to warm  
Earth's inmost womb, more warmth than Adam needs ;  
And Eve within, due at her hour, prepar'd  
For dinner savoury fruits, of taste to please  
True appetite, and not disrelish thirst 305  
Of nect'rous draughts between, from milky stream,  
Berry, or grape : to whom thus Adam call'd :

Hast hither, Eve ! and worth thy sight behold  
Eastward among those trees, what glorious shape  
Comes this way moving ; seems another morn 310  
Ris'n on mid-noon ; some great behest from heaven  
To us perhaps he brings, and will vouchsafe  
This day to be our guest. But go with speed,  
And what thy stores contain, bring forth, and pour  
Abundance, fit to honour and receive. 315

Our heavenly stranger : well we may afford  
Our givers their own gifts, and large bestow  
From large bestow'd, where Nature multiplies  
Her fertile growth, and by disburd'ning grows  
More fruitful, which instructs us not to spare. 320

To whom thus Eve : Adam, earth's hallow'd mold,  
Of God inspir'd ! small store will serve, where store,  
All seasons, ripe for use hangs on the stalk ;  
Save what by frugal storing firmness gains  
To nourish, and superfluous moist consumes : 325  
But I will haste, and from each bough and brake,  
Each plant and juiciest gourd, will pluck such choice  
To entertain our angel-guest, as he  
Beholding shall confess, that here on earth  
God hath dispens'd his bounties, as in heaven. 330

So saying, with dispatchful looks in haste  
She turns, on hospitable thoughts intent,

What choice to choose for delicacy best ;  
 What order, so contriv'd as not to mix  
 Tastes, not well join'd, inelegant ; but bring 335  
 Taste after taste, upheld with kindest change :  
 Bestirs her then, and from each tender stalk  
 Whatever Earth, all-bearing mother, yields  
 In India East or West, or middle shore,  
 In Pontus, or the Punick coast, or where 340  
 Alcinous reign'd, fruit of all kinds, in coat  
 Rough or smooth rin'd, or bearded husk, or shell,  
 She gathers, tribute large, and on the board  
 Heaps with unsparing hand ; for drink the grape  
 She crushes, inoffensive must, and meaths 345  
 From many a berry', and from sweet kernels press'd  
 She tempers dulcet creams ; nor these to hold  
 Wants her fit vessels pure ; then strows the ground  
 With rose and odours from the shrub unfum'd.  
 Meanwhile our primitive great fire, to meet 350  
 His godlike guest, walks forth, without more train  
 Accompany'd than with his own complete  
 Perfections : in himself was all his state ,  
 More solemn than the tedious pomp that waits  
 On princes, when their rich retinue long 355  
 Of horses led, and grooms besmear'd with gold,  
 Dazzles the croud, and sets them all agape.  
 Nearer his presence, Adam, though not aw'd,  
 Yet with submissive approach and reverence meek,  
 As to' a superior nature, bowing low, 360

L. 340. *Pontus*.] Lat. Gr. i. e. *the sea*. It is called *the Euxine sea*, *the Black sea*, *mare maggiore*, (by the Italians, i. e. *the greater sea*, through ignorance,) and by other names. Pontus is a small sea in Lesser Asia; upon the north east side of Constantinople, runneth into the white sea, and from thence into the Mediterranean sea.

Ibid. *Punick*.] *Phenician*, q. *Penick*, from the Peni or Benenak, Heb. i. e. *the sons of Anak*, a famous giant, Numb. xiii. 22, 28. The old inhabitants of Canaan, in the days of Moses.

L. 341. *Alcinous*.] Lat. Gr. i. e. *magnanimous*. An ancient king of Corcyra (now Corfu) in the mouth of the gulph of Venice; who had fair orchards, it being an apple country. The poets, in high commendation of them, feigned they were golden apples, which Homer took from the garden and apples of Paradise.

Thus said : Native of heaven ! for other place  
 None can than heaven such glorious shape contain ;  
 Since by descending from the thrones above,  
 Those happy places thou hast deign'd a while  
 To want, and honour these ; vouchsafe with us 365  
 Two' only, who yet by sov'reign gift possess  
 This spacious ground, in yonder shady bow'r  
 To rest, and what the garden choicest bears  
 To sit and taste, till this meridian heat  
 Be over, and the sun more cool decline. 370

Whom thus th' angelick Virtue answer'd mild :  
 Adam, I therefore came ; nor art thou such  
 Created, or such place hast here to dwell,  
 As may not oft invite, though spi'rits of heaven,  
 To visit thee : lead on then where thy bow'r 375  
 O'ershades ; for these mid-hours, till evening rise,  
 I have at will. So to the sylvan lodge  
 They came, that like Pomona's arbour smil'd,  
 With flow'rets deck'd, and fragrant smells: but Eve  
 Undeck'd save with herself, more lovely far 380  
 Than wood-nymph, or the fairest goddess feign'd  
 Of three that in mount Ida naked strove,  
 Stood to' entertain her guest from heaven ; no veil  
 She needed, virtue-proof ; no thought infirm  
 Alter'd her cheek. On whom the angel Hail 385  
 Bestow'd, the holy salutation us'd  
 Long after to blest'd Mary, second Eve.

L. 381. *Three goddesses.*] Juno, Pallas, and Venus, who strove for the golden apple, with this motto, *Let it be given to the fairest*. They chose Paris for their umpire, and promised him great rewards to bring him over to their interest. Venus promised him Helena, the fairest woman in the world, &c. He gave it and the pre-eminence of beauty to her ; which was the original cause of the destruction of Troy, himself, and his family.

L. 387. *Mary,*] or *Mari*; Heb. *Mirjam*, Lat. and Gr. *Maria*, i. e. *bitter*, or *very sad*. Miriam, the sister of Moses, was the first of that name; because she was born in the time of a bitter affliction and slavery in Egypt. See Exod. xv. 23. and Ruth i. 20. Here the blessed virgin Mary, the mother of our Lord, who had a real salutation from the archangel Gabriel, 4000 years after this. "And the angel came in unto her, and said, Hail, thou art highly favoured, the Lord is with thee ; blessed art thou among women."



Hail, mother of mankind ! whose fruitful womb  
Shall fill the world more numerous with thy sons,  
Than with these various fruits the trees of God 390  
Have heap'd this table. Rais'd of grassy turf  
Their table was, and mossy seats had round ;  
And on her ample square from side to side  
All autumn pil'd, though spring and autumn here  
Danc'd hand in hand. A while discourse they hold ; 395  
No fear lest dinner cool ; when thus began  
Our author : Heavenly stranger ! please to taste  
These bounties, which our Nourisher, from whom  
All perfect good, unmeasur'd out, descends,  
To us for food and for delight hath caus'd 400  
The earth to yield ; unfavoury food, perhaps,  
To spiritual natures ; only this I know,  
That one celestial Father gives to all.

To whom the angel : Therefore what he gives  
(Whose praise be ever sung) to man in part 405  
Spiritual, may of purest spi'rits be found  
No' ingrateful food : and food alike those pure  
Intelligential substances require,  
As doth your rational ; and both contain  
Within them every lower faculty 410  
Of sense, whereby they hear, see, smell, touch, taste ;  
Tasting concoct, digest, assimilate,  
And corporeal to incorporeal turn.  
For know, whatever was created, needs  
To be sustain'd and fed : of elements, 415  
The grosser feeds the purer ; earth the sea ;  
Earth and the sea feed air ; the air, those fires  
Ethereal, and as lowest, first the moon ;  
Whence in her visage round those spots, unpurg'd  
Vapours, not yet into her substance turn'd. 420  
Nor doth the moon no nourishment exhale  
From her moist continent to higher orbs.  
The sun, that light imparts to all, receives  
From all his alimential recompence,  
In humid exhalations, and at ev'n 425  
Sups with the ocean. Though in heaven the trees

Of life ambrosial fruitage bear, and vines  
 Yield nectar ; though from off the boughs each morn  
 We brush mellifluous dews, and find the ground  
 Cover'd with pearly grain : yet God hath here 430  
 Varied his bounty so with new delights,  
 As may compare with heaven ; and to taste  
 Think not I shall be nice. So down they sat,  
 And to their viands fell ; nor seemingly  
 The angel, nor in mist, the common gloss 435  
 Of Theologians ; but with keen dispatch  
 Of real hunger, and concoctive heat  
 To transubstantiate : what redounds, transpires  
 Through spi'rits with ease ; nor wonder ; if by fire  
 Of sooty coal, th' empirick alchemist 440  
 Can turn, or holds it possible to turn,  
 Metals of drossiest ore to perfect gold,  
 As from the mine. Meanwhile at table Eve  
 Minister'd naked, and their flowing cups  
 With pleasant liquors crown'd. O innocence 445  
 Deserving Paradise ! if ever, then,  
 Then had the sons of God excuse to' have been  
 Enamour'd at that sight ; but in those hearts  
 Love unlibidinous reign'd, nor jealousy  
 Was understood, the injur'd lover's hell. 450  
 Thus when with meats and drinks they had suffic'd,  
 Not burden'd nature, sudden mind arose  
 In Adam, not to let th' occasion pass  
 Giv'n him by this great conference, to know  
 Of things above his world, and of their being 455  
 Who dwell in heaven ; whose excellence he saw  
 Transcend his own so far ; whose radiant forms,  
 Divine effulgence, whose high power so far  
 Exceeded human ; and his wary speech  
 Thus to th' empyreal minister he fram'd : 460  
 Inhabitant with God ! now know I well  
 Thy favour, in this honour done to man ;

L. 447. *The sons of God,*] i. e. the holy angels, whom some thought to have conversation with women, from a false sense put upon Gen. vi. 1.

Under whose lowly roof thou hast vouchsaf'd  
To enter, and these earthly fruits to taste ;  
Food not of angels, yet accepted so, 465  
As that more willingly thou couldst not seem  
At heaven's high feasts to have fed : yet what compare?

To whom the winged Hierarch reply'd :

O Adam ! one Almighty is, from whom  
All things proceed, and up to him return, 470  
If not deprav'd from good ; created all  
Such to perfection, one first matter all,  
Endu'd with various forms, various degrees  
Of substance, and in things that live, of life ;  
But more refin'd, more spiritous, and pure, 475  
As nearer to him plac'd, or nearer tending,  
Each in their several active spheres assign'd,  
Till body up to spirit work, in bounds  
Proportion'd to each kind. So from the root  
Springs lighter the green stalk ; from thence, the leaves  
More airy ; last, the bright consummate flower 481  
Spirits odorous breathes : flow'rs, and their fruit,  
Man's nourishment, by gradual scale sublim'd,  
To vital spi'rits aspire, to animal,  
To intellectual ; give both life and sense, 485  
Fancy and understanding ; whence the soul  
Reason receives, and reason is her being,  
Discurfivè, or intuitive : discourse  
Is ofttest yours, the latter most is ours,  
Diff'ring but in degree, of kind the same. 490  
Wonder not then, what God for you saw good  
If I refuse not, but convert, as you,  
To proper substance. Time may come, when men  
With angels may participate, and find  
No inconvenient di'et, nor too light fare ; 495  
And from these corporal nutriments, perhaps,  
Your bodies may at last turn all to spirit,  
Improv'd by tract of time, and wing'd ascend  
Ethereal, as we ; or may at choice  
Here or in heavenly Paradises dwell ; 500  
If ye be found obedient, and retain

Unalterably firm his love entire,  
Whose progeny you are. Meanwhile, enjoy  
Your fill what happiness this happy state  
Can comprehend, incapable of more.

505

To whom the patriarch of mankind reply'd :  
O favourable spi'rit, propitious guest !  
Well hast thou taught the way that might direct  
Our knowledge, and the scale of nature set  
From centre to circumference; whereon,  
In contemplation of created things,  
By steps we may ascend to God. But say,  
What meant that caution join'd, If ye be found  
Obedient ? Can we want obedience then  
To him, or possibly his love desert,  
Who form'd us from the dust, and plac'd us here,  
Full to the utmost measure of what bliss  
Human desires can seek or apprehend ?

510

515

To whom the angel : Son of heaven and earth,  
Attend ! that thou art happy, owe to God ;  
That thou continu'st such, owe to thyself,  
That is, to thy obedience ; therein stand.  
This was that caution giv'n thee ; be advis'd.  
God made thee perfect, not immutable ;  
And good he made thee ; but to persevere  
He left it in thy power ; ordain'd thy will  
By nature free, not over-rul'd by fate  
Inextricable, or strict necessity :  
Our voluntary service he requires,  
Not our necessitated ; such with him  
Finds no acceptance, nor can find ; for how  
Can hearts, not free, be try'd whether they serve  
Willing or no, who will but what they must  
By destiny, and can no other choose ?  
Myself, and all th' angelick host, that stand  
In sight of God enthron'd, our happy state  
Hold, as you your's, while our obedience holds ;  
On other surety none : freely we serve,  
Because we freely love, as in our will  
To love or not ; in this we stand or fall :

520

525

530

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540



And some are fall'n, to disobedience fall'n ;  
And so from heaven to deepest hell : O fall  
From what high state of bliss into what woe !

To whom our great progenitor : thy words  
Attentive, and with more delighted ear, 545  
Divine instructor, I have heard, than when  
Cherubick songs by night from neighb'ring hills  
Aereal musick send. Nor knew I not

To be both will and deed created free :  
Yet, that we never shall forget to love 550

Our Maker, and obey him, whose command  
Single is yet so just, my constant thoughts  
Assur'd me', and still assure ; though what thou tell'st  
Hath pass'd in heaven, some doubt within me moves,  
But more desire to hear, if thou consent, 555  
The full relation : Which must needs be strange,  
Worthy of sacred silence to be heard :

And we have yet large day ; for scarce the sun,  
Hath finish'd half his journey', and scarce begins  
His other half in the great zone of heaven. 560

Thus Adam made request ; and Raphael,  
After short pause assenting, thus began :

High matter thou injoin'st me', O prime of men !  
Sad task, and hard ! For how shall I relate  
To human sense th'invisible exploits 565  
Of warring spirits ? how, without remorse,  
The ruin of so many, glorious once,  
And perfect, while they stood ? how, last, unfold

The secrets of another world, perhaps  
Not lawful to reveal ? Yet, for thy good, 570  
This is dispens'd : and what surmounts the reach  
Of human sense, I shall delineate so,  
By likening spiritual to corporeal forms,  
As may express them best : though, what if earth  
Be but the shadow' of heaven, and things therein 575

L. 548. — *nor knew I not*  
To be both will and deed created free.] Nor was it unknown to me  
that my will and actions are free. I knew I was free. Two ne-  
gatives make an affirmative. *Richardson.*  
P

Each to' other like, more than on earth is thought ?

As yet this world was not, and Chaos wild  
Reign'd where these heavens now roll, where earth now  
Upon her centre pois'd : when on a day, (rests  
(For time, though in eternity, apply'd 580

To motion, measures all things durable  
By present, past, and future,) on such day  
As heaven's great year brings forth, th' empyreal host  
Of angels, by imperial summons call'd,  
Innumerable before th' Almighty's throne 585

Forthwith, from all the ends of heaven, appear'd  
Under their hierarchs in orders bright :  
Ten thousand thousand ensigns high advanc'd,  
Standards and gonfalons 'twixt van and rear  
Stream in the air, and for distinction serve 590

Of hierarchies, of orders, and degrees :  
Or in their glittering tissues bear imblaz'd  
Holy memorials, acts of zeal and love  
Recorded eminent. Thus when in orbs  
Of circuit inexpressible they stood, 595

Orb within orb, the Father infinite,  
By whom in bliss imbosom'd sat the Son,  
Amidst, as from a flaming mount, whose top  
Brightness had made invisible, thus spake :

Hear all ye angels, progeny of light, 600  
Thrones, dominations, prince'doms, virtues, pow'rs!  
Hear my decree, which unrevok'd shall stand :

'This day I have begot, whom I declare  
My only Son, and on this holy hill  
Him have anointed, whom ye now behold 605

At my right hand ; your head I him appoint ;  
And by myself have sworn, to him shall bow  
All knees in heaven, and shall confess him Lord.

Under his great vicerent reign abide  
United as one individual soul, 610

For ever happy : him who disobey's,  
Me disobey's, breaks union, and that day  
Cast out from God and blessed vision, falls  
Into' utter darkness, deep ingulf'd, his place

Ordain'd without redemption, without end. 615

So spake th' Omnipotent, and with his words  
All seem'd well pleas'd : all seem'd, but were not all.

That day, as other solemn days, they spent  
In song, and dance, about the sacred hill ;

Mystical dance, which yonder starry sphere 620

Of planets, and of fix'd, in all her wheels

Resembles nearest ; mazes intricate,

Eccentrick, intervolv'd, yet regular

Then most, when most irregular they seem ;

And in their motions harmony divine 625

So smooths her charming tones, that God's own ear

Listens delighted. Ev'ning now approach'd,

(For we have also' our ev'ning and our morn,

We ours for change delectable, not need ;)

Forthwith from dance to sweet repast they turn 630

Desirous ; all in circles as they stood,

Tables are set, and on a sudden pil'd

With angels food, and rubied nectar flows

In pearl, in diamond, and massy gold ;

Fruit of delicious vines, the growth of heaven. 635

On flow'rs repos'd, and with fresh flow'rets crown'd,

They eat, they drink, and in communion sweet

Quaff immortality and joy, secure

Of surfeit, where full measure only bounds

Excess, before th' all bounteous King, who show'r'd

With copious hand, rejoicing in their joy, 640

Now when ambrosial night, with clouds exhal'd

From that high mount of God, whence light and shade

Spring both, the face of brightest heaven had chang'd

To grateful twilight, (for night comes not there 645

In darker veil,) and roseate dews dispos'd

All but th' unsleeping eyes of God to rest ;

Wide over all the plain, and wider far

Than all this globous earth in plain outspread,

(Such are the courts of God,) th' angelick throng, 650

Dispers'd in bands and files, their camp extend

By living streams among the trees of life,

Pavilions numberless, and sudden rear'd,

Celestial tabernacles, where they slept  
 Fann'd with cool winds; save those who, in their course,  
 Melodious hymns about the sov'reign throne 656  
 Alternate all night long. But not so wak'd  
 Satan : so call him now ; his former name  
 Is heard no more in heaven ; he of the first,  
 If not the first archangel, great in power, 660  
 In favour and pre-eminence, yet fraught  
 With envy' against the Son of God, that day  
 Honour'd by his great Father, and proclaim'd  
 Messiah King anointed, could not bear  
 Thro' pride that sight, and thought himself impair'd.  
 Deep malice thence conceiving, and disdain, 666  
 Soon as midnight brought on the dusky hour,  
 Friendliest to sleep and silence, he resolv'd  
 With all his legions to dislodge, and leave  
 Unworshipp'd, unbey'd, the throne supreme, 670  
 Contemptuous ; and his next subordinate  
 Awak'ning, thus to him in secret spake :

Sleep'st thou, companion dear ! what sleep can close  
 Thy eye-lids, and remember'st what decree  
 Of yesterday, so late hath pass'd the lips 675  
 Of heaven's Almighty ? Thou to me thy thoughts  
 Wast wont, I mine to thee was wont to impart ;  
 Both waking we were one ; how then can now  
 Thy sleep dissent ? New laws thou seest impos'd ;  
 New laws from him who reigns, new minds may raise  
 In us who serve, new counsels, to debate 681  
 What doubtful may ensue : more in this place  
 To utter is not safe. Assemble thou  
 Of all those myriads which we lead, the chief ;  
 Tell them, that by command, e're yet dim night 685  
 Her shadowy cloud withdraws, I am to haste,  
 And all who under ~~me~~ their banners wave,  
 Homeward, with flying march, where we possess

L. 664. *Messiah.*] Heb. *Messias* and *Christos* in Greek, i. e. *the anointed*. Christians believe that Jesus, born in Bethlehem, about A. M. 4000 in the reign of Augustus, is the true *Messias* or *Christ*.



The quarters of the north ; there to prepare  
Fit entertainment to receive our King,  
The great Messiah, and his new commands,  
Who speedily through all the hierarchies  
Intends to pass triumphant, and give laws.

690

So spake the false archangel, and infus'd  
Bad influence into th' unwary breast  
Of his associate : he together calls,  
Or several one by one, the regent powers,  
Under him regent ; tells, as he was taught,  
That the Most High commanding, now e're night,  
Now e're dim night had disincumber'd heaven,  
The great hierarchal standard was to move ;  
Tells the suggested cause, and casts between  
Ambiguous words and jealousies, to found  
Or taint integrity : but all obey'd  
The wonted signal, and superior voice  
Of their great potentate ; for great indeed  
His name, and high was his degree in heaven ;  
His count'nance, as the morning-star that guides  
The starry flock, allur'd them, and with lies  
Drew after him the third part of heaven's host.

695

705

710

Meanwhile th' eternal eye, whose sight discerns  
Abstrusest thoughts, from forth his holy mount,  
And from within the golden lamps that burn  
Nightly before him, saw, without their light,

L. 689. *The quarters of the north.*] See Sannazarius *de partu Virginis*, III. 40.

*Vos, quum omne arderet cælum servilibus armis,*

*Arctoumque furor pertenderet impius axem*

*Scandere, et in gelidos regnum transferre Triones,*

*Fida manus mecum mansistis.*

There are other passages in the same poem, of which Milton has made use. *Jertin.*

Some have thought that Milton intended, but I dare say he was above intending here any reflection upon Scotland, though, being an Independent, he had no great affection for the Scots Presbyterians. He had the authority, we see, of Sannazarius for fixing Satan's rebellion in *the quarters of the north* ; and he had much better authority, the same that Sannazarius had, that of the prophet, whose words, though applied to the king of Babylon, yet allude to this rebellion of Satan. See Isaiah xiv. 12, 13.

Rebellion rising; saw in whom, how spread 715  
Among the sons of Morn, what multitudes  
Were banded to oppose his high decree;  
And smiling, to his only Son thus said:

Son! Thou in whom my glory I behold  
In full resplendence, heir of all my might! 720  
Nearly it now concerns us to be sure

Of our omnipotence; and with what arms  
We mean to hold what anciently we claim  
Of deity or empire: such a foe

Is rising, who intends to' erect his throne 725

Equal to ours, throughout the spacious north;

Nor so content, hath in his thought to try

In battle, what our power is, or our right.

Let us advise, and to this hazard draw

With speed what force is left, and all employ 730

In our defence; lest unawares we lose

This our high place, our sanctuary, our hill.

To whom the Son, with calm aspect, and clear,  
Lightening divine, ineffable, serene,

Made answer: Mighty Father! thou thy foes 735

Justly hast in derision, and secure

Laugh'ft at their vain designs, and tumults vain:

Matter to me of glory! whom their hate

Illustrates, when they see all regal power

Giv'n me to quell their pride; and in event 740

Know whether I be dext'rous to subdue

Thy rebels, or be found the worst in heaven.

So spake the Son: but Satan, with his pow'rs,

Far was advanc'd on winged speed; an host

Innumerable as the stars of night, 745

Or stars of morning, dew-drops, which the sun

Impearls on every leaf and every flow'r.

Regions they pass'd, the mighty regencies,

Of Seraphim, and Potentates, and Thrones,

In their triple degrees; regions, to which 750

All thy dominion, Adam, is no more,

Than what this garden is to all the earth,

And all the sea, from one entire globe

Stretch'd into longitude; which having pass'd,  
 At length into the limits of the north      755  
 They came; and Satan to his royal seat,  
 High on a hill, far blazing, as a mount  
 Rais'd on a mount, with pyramids and tow'rs  
 From diamond quarries hewn, and rocks of gold;  
 The palace of great Lucifer, (so call      760  
 That structure in the dialect of men  
 Interpreted), which not long after, he,  
 Affecting all equality with God,  
 In imitation of that mount whereon  
 Messiah was declar'd in sight of heav'n,      765  
 The mountain of the congregation call'd;  
 For thither he assembled all his train,  
 Pretending so commanded, to consult  
 About the great reception of their King,  
 Thither to come; and with calumnious art      770  
 Of counterfeited truth thus held their ears.

Thrones, dominations, principedoms, virtues, pow'r's,  
 If these magnific titles yet remain  
 Not merely titular! since by decree  
 Another now hath to himself ingross'd      775  
 All pow'r, and us eclips'd under the name  
 Of king anointed; for whom all this haste  
 Of midnight-march and hurried meeting here,  
 This only to consult, how we may best,  
 With what may be devis'd of honours new,      780  
 Receive him, coming to receive from us  
 Knee-tribute yet unpaid; prostration vile!  
 Too much to one! but double, how endur'd!  
 To one and to his image now proclaim'd?  
 But what if better counsels might erect      785  
 Our minds, and teach us to cast off this yoke?  
 Will ye submit your necks, and choose to bend  
 The supple knee? Ye will not, if I trust  
 To know ye right; or if ye know yourselves

L. 760 *Lucifer*.] Fr. Ital. Lat. i. e. a bearer of light. The first name of this archangel before his fall; because of his most excellent light and glory.

Natives and sons of heav'n, possess'd before 790  
 By none ; and if not equal all, yet free,  
 Equally free ; for orders and degrees  
 Jar not with liberty, but well consist.

Who can in reason then, or right, assume  
 Monarchy over such as live by right 795  
 His equals, if in pow'r and splendour less,  
 In freedom equal ? or can introduce  
 Law and edict on us, who without law  
 Err not ? much less for this to be our Lord,  
 And look for adoration, to th' abuse 800  
 Of those imperial titles, which assert

Our being ordain'd to govern, not to serve !

Thus far his bold discourse without controul  
 Had audience ; when among the Seraphim  
 Abdiel, than whom none with more zeal ador'd 805  
 The Deity', and divine commands obey'd,  
 Stood up, and in a flame of zeal severe,  
 The current of his fury thus oppos'd :

O argument blasphemous, false and proud !  
 Words which no ear ever to hear in heav'n 810

Expected, least of all from thee, ingrate,  
 In place thyself so high above thy peers.  
 Canst thou with impious obloquy condemn  
 The just decree of God, pronounc'd and sworn ;  
 That to his only Son, by right endu'd 815

With regal sceptre, ev'ry soul in heav'n  
 Shall bend the knee, and in that honour due  
 Confess him rightful king ? Unjust, thou say'st,  
 Flatly unjust, to bind with laws the free,  
 And equal over equal to let reign, 820  
 One over all with unsucceeded power.

Shalt thou give law to God, shalt thou dispute  
 With him the points of liberty, who made  
 Thee what thou art, and form'd the pow'rs of heav'n  
 Such as he pleas'd, and circumscrib'd their being ?

L. 805. *Abdiel.*] Heb. i. e. *the servant of God*; the same as Obadiah.



Yet, by experience taught, we know how good,  
 And of our good and of our dignity  
 How provident he is ; how far from thought  
 To make us less ; bent rather to exalt  
 Our happy state, under one head more near 830  
 United. But to grant it thee unjust,  
 That equal over equals monarch reign :  
 Thyself, though great and glorious, dost thou count,  
 Or all angelick nature join'd in one,  
 Equal to him, begotten Son ? by whom, 835  
 As by his Word, the mighty Father made  
 All things, ev'n thee, and all the spi'rits of heaven.  
 By him created in their bright degrees ;  
 Crown'd them with glory', and to their glory nam'd  
 'Thrones, dominations, principedoms, virtues, pow'rs,  
 Essential pow'rs ; nor by his reign obscur'd,  
 But more illustrious made ; since he the head  
 One of our number thus reduc'd becomes ;  
 His laws our laws ; all honour to him done  
 Returns our own. Cease then this impious rage, 845  
 And tempt not these ; but hasten to appease  
 Th' incens'd Father, and th' incens'd Son,  
 While pardon may be found in time besought.

So spake the fervent angel ; but his zeal  
 None seconded, as out of season judg'd, 850  
 Or singular and rash: whereat rejoic'd  
 Th' apostate, and more haughty thus reply'd :

That we were form'd then say'st thou ? and the work  
 Of secondary hands, by task transferr'd  
 From Father to his Son ? Strange point, and new ! 855  
 Doctrine which we would know whence learn'd: who  
 When this creation was ? remember'st thou (saw  
 Thy making, while the Maker gave thee being ?  
 We know no time when we were not as now ;  
 Know none before us ; self-begot, self-rais'd 860  
 By our own quick'ning power, when fatal course

L. 861.—*When fatal course, &c.*] We may observe, that our author makes Satan a sort of fatalist. We angels (says he) were self-begot, self-raised by our own quickening power, when the course of

Had circled his full orb, the birth mature  
 Of this our native heaven, ethereal sons.  
 Our puissance is our own ; our own right hand  
 Shall teach us highest deeds, by proof to try 865  
 Who is our equal : then thou shalt behold  
 Whether by supplication we intend  
 Address, and to begirt th' almighty throne  
 Beseeching or besieging. This report,  
 These tidings carry to th' anointed King ; 870  
 And fly, e're evil intercept thy flight !

He said, and, as the sound of waters deep,  
 Hoarse murmur echo'd to his words applause  
 Through the infinite host ; nor less for that  
 The flaming Seraph fearless, though alone 875  
 Incompass'd round with foes, thus answer'd bold :

*fate had completed its full round and period ; then we were the birth mature, the production in due season, of this our native heaven. No compliment to fatalism to put it into the mouth of the devil. Newton.*

L. 864. *Our puissance is our own.*] It has been wondered, that Milton should constantly pronounce this word, and *puissant* the adjective, with two syllables, when they would be more sonorous with three ; but in this he conforms to the practice and example of the best writers. So Fairfax, in his Tasso, cant. 18. stan. 55.

And 'gainst the northern gate my *puissance* bend ;

and cant. 19. stan. 72.

Of this your terrible and *puissant* knight.

Though Spenser, I find, makes them sometimes three, as well as sometimes two syllables. As Shakespear does likewise, 2 Hen. IV. act I.

Upon the pow'r and *puissance* of the king ;

and a little afterwards,

And come against us in full *puissance*.

In the former line, *puissance* is used as two syllables, and in the latter as three. It was certainly better in Milton to make it all the one, or all the other.

O alienate from God, O spi'rit accurs'd,  
Forfaken of all good ; I see thy fall  
Determin'd, and thy hapless crew involv'd  
In this perfidious fraud, contagion spread 880  
Both of thy crime and punishment : henceforth  
No more be troubled how to quit the yoke  
Of God's Messiah ; those indulgent laws  
Will not be now vouchsaf'd ; other decrees  
Against thee are gone forth without recall : 885  
That golden sceptre, which thou didst reject,  
Is now an iron rod to bruise and break  
Thy disobedience. Well thou didst advise :  
Yet not for thy advice, or threats, I fly  
These wicked tents devoted ; lest the wrath 890  
Impendent, raging into sudden flame  
Distinguish not ; for soon expect to feel  
His thunder on thy head, devouring fire !  
Then, who created thee lamenting learn,  
When who can uncreate thee thou shalt know. 895  
So spake the Seraph Abdiel, faithful found  
Among the faithless, faithful only he :  
Among innumerable false, unmov'd,  
Unshaken, uneduc'd, untterrify'd,  
His loyalty he kept, his love, his zeal ; 900  
Nor number, nor example, with him wrought  
To swerve from truth, or change his constant mind  
Though single. From amidst them forth he pass'd,  
Long way through hostile scorn ; which he sustain'd  
Superior, nor of violence fear'd ought ; 905  
And with retorted scorn his back he turn'd  
On those proud tow'rs to swift destruction doom'd

*End of Book FIFTH.*

## The ARGUMENT of Book VI.

*RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his angels. The first fight described : Satan and his powers retire under night : he calls a council, invents devilish engines, which in the second day's fight put Michael and his angels to some disorder ; but they at length pulling up mountains, overwhelmed both the force and machines of Satan : yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory: he in the power of his Father coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of heaven ; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep : Messiah returns with triumph to his Father,*



# PARADISE LOST.

## BOOK VI.

**A**LL night the dreadless angel, unpursu'd,  
Through heaven's wide champain held his way,  
till morn,  
Wak'd by the circling hours, with rosy hand  
Unbarr'd the gates of light. There is a cave  
Within the mount of God, fast by his throne, 5  
Where light and darkness, in perpetual round,  
Lodge and dislodge by turns, which makes thro' heaven  
Grateful vicissitude, like day and night;  
Light issues forth, and at the other door  
Obsequious darkness enters, till her hour 10  
To veil the heaven, though darkness there might well  
Seem twilight here: and now went forth the morn,  
Such as in highest heaven, array'd in gold  
Empyreal; from before her vanish'd night,  
Shot through with orient beams; when all the plain 15  
Cover'd with thick imbattled squadrons bright,  
Chariots and flaming arms, and fiery steeds,  
Reflecting blaze on blaze, first met his view.  
War he perceiv'd, war in procinct; and found  
Already known what he for news had thought 20  
To have reported: gladly then he mix'd  
Among those friendly pow'rs, who him receiv'd  
With joy and acclamations loud, that one,  
That of so many myriads fall'n, yet one  
Return'd not lost. On to the sacred hill 25  
They led him high applauded, and present

L. 19 — *war in procinct*] As if you should say, ready girded, in allusion to the ancients, who, just before the battle, used to gird their garments close to them, which, on other occasions, they wore very loose. See *Festus*. *Richardson*.

Q

Before the seat supreme ; from whence a voice,  
From midst a golden cloud, thus mild was heard ;

Servant of God, well done ! well hast thou fought  
The better fight, who single hast maintain'd 30  
Against revolted multitudes the cause

Of truth, in word mightier than they in arms ;

And for the testimony' of truth hast borne

Universal reproach, far worse to bear

Than violence ; for this was all thy care, 35

To stand approv'd in sight of God, though worlds

Judg'd thee perverse. The easier conquest now

Remains thee, aided by this host of friends,

Back on thy foes more glorious to return,

Than scorn'd thou didst depart ; and to subdue 40

By force, who reason for their law refuse,

Right reason for their law, and for their King

Messiah, who by right of merit reigns.

Go, Michael ! of celestial armies prince ;

And thou in military prowess next, 45

Gabriel ! lead forth to battle these my sons

Invincible ; lead forth my armed saints,

By thousands and by millions, rang'd for fight ;

Equal in number to that godless crew

Rebellious : them with fire and hostile arms, 50

Fearless assault ; and to the brow of heaven

Pursuing, drive them out from God and bliss,

Into their place of punishment, the gulf

Of Tartarus ; which ready opens wide

His fiery chaos to receive their fall. 55

So spake the sov'reign voice, and clouds began

To darken all the hill, and smoke to roll

In dusky wreaths reluctant flames ; the sign

Of wrath awak'd ! nor with less dread the loud

Ethereal trumpet from on high 'gan blow : 60

At which command, the powers militant,

That stood for heaven, in mighty quadrate join'd

Of union irresistible, mov'd on

In silence their bright legions, to the sound

Of instrumental harmony, that breath'd 65

Heroick ardour to advent'rous deeds,  
Under their godlike leaders, in the cause  
Of God and his Messiah. On they move  
Indissolubly firm; nor obvious hill,  
Nor strait'ning vale, nor wood, nor stream, divides 70  
Their perfect ranks; for high above the ground  
Their march was, and the passive air upbore  
Their nimble tread: as when the total kind  
Of birds, in orderly array on wing,  
Came summon'd over Eden, to receive 75  
Their names of thee; so, over many a tract  
Of heaven they march'd, and many a province wide,  
Tenfold the length of this terrene. At last,  
Far in th' horizon to the north appear'd  
From skirt to skirt a fiery region, stretch'd 80  
In battailous aspect, and nearer view  
Bristled with upright beams innumerable  
Of rigid spears, and helmets throng'd, and shields  
Various, with boastful argument portray'd,  
The banded powers of Satan hastening on 85  
With furious expedition; for they ween'd  
That self-same day, by fight, or by surprize,  
To win the mount of God, and on his throne  
To set the envier of his state, the proud  
Aspirer; but their thoughts prov'd fond and vain 90  
In the mid-way. Though strange to us it seem'd  
At first, that angel should with angel war,  
And in fierce hosting meet, who wont to meet  
So oft in festivals of joy and love  
Unanimous, as sons of one great Sire, 95  
Hymning th' eternal Father: but the shout  
Of battle now began, and rushing sound  
Of onset ended soon each milder thought.  
High in the midst, exalted as a god,  
Th' apostate in his sun-bright chariot sat, 100  
Idol of majesty divine! inclos'd  
With flaming cherubim, and golden shields;  
Then lighted from his gorgeous throne; for now  
'Twixt host and host but narrow space was left,

A dreadful interval ! and front to front 105

Presented stood in terrible array

Of hideous length : before the cloudy van,

On the rough edge of battle e're it join'd,

Satan, with vast and haughty strides advanc'd

Came tow'ring, arm'd in adamant and gold : 110

Abdiel that fight endur'd not, where he stood

Among the mightiest, bent on highest deeds ;

And thus his own undaunted heart explores :

O Heaven ! that such resemblance of the Highest  
Should yet remain, where faith and realty 115

Remain not: wherefore should not strength and might

There fail where virtue fails, or weakest prove

Where boldest, though to fight unconquerable ?

His puissance, trusting in th' Almighty's aid,

I mean to try, whose reason I have try'd 120

Unsound and false : nor is it ought but just,

That he who in debate of truth hath won,

Should win in arms, in both disputes alike

Victor : though brutish that contest, and foul,

When reason hath to deal with force ; yet so 125

Most reason is that reason overcome.

So pondering, and from his armed peers,

Forth stepping opposite, half-way he met

His daring foe, at this prevention more

Incens'd and thus securely him defy'd : 130

Proud, art thou met ? thy hope was to have

The height of thy aspiring unoppos'd, (reach'd

The throne of God unguarded, and his side

Abandon'd at the terror of thy pow'r

Or potent tongue : fool ! not to think how vain 135

Against th' Omnipotent to rise in arms ;

Who out of smallest things, could without end

Have rais'd incessant armies to defeat

Thy folly ; or with solitary hand,

Reaching beyond all limit, at one blow 140

Unaided, could have finish'd thee, and whelm'd

Thy legions under darkness : but thou seest

All are not of thy train ; there be who faith



Prefer, and piety to God, though then  
To thee not visible, when I alone 145  
Seem'd in thy world erroneous to dissent

From all : my sect thou seest ; now learn too late  
How few sometimes may know, when thousands err.

Whom the grand foe, with scornful eye askance,  
Thus answer'd : Ill for thee, but in wish'd hour 150

Of my revenge, first sought for thou return'st

From flight, seditious angel ! to receive

Thy merited reward, the first assay

Of this right hand provok'd, since first that tongue,  
Inspir'd with contradiction, durst oppose 155

A third part of the gods, in synod met

Their deities to assert ; who, while they feel

Vigour divine within them, can allow

Omnipotence to none. But well thou com'st

Before thy fellows, ambitious to win 160

From me some plume ; that thy success may show

Destruction to the rest : this pause between,

(Unanswer'd lest thou boast) to let thee know ;

At first I thought that liberty and heav'n

To heav'nly souls had been all one ; but now 165

I see that most through sloth had rather serve,

Minist'ring spi'rits train'd up in feast and song ;

Such hast thou arm'd, the minstrelsy of heav'n,

Servility with freedom to contend,

As both their deeds compar'd this day shall prove. 170

To whom in brief thus Abdiel stern reply'd :

Apostate ! still thou err'st, nor end wilt find

Of erring, from the path of truth remote :

Unjustly thou deprav'st it with the name

Of servitude, to serve whom God ordains, 175

Or Nature ; God and Nature bid the same,

When he who rules is worthiest, and excels

Them whom he governs. This is servitude,

To serve th' unwise, or him who hath rebell'd

Against his worthier, as thine now serve thee, 180

Thyself not free, but to thyself inthrall'd ;

Yet lewdly dar'st our minist'ring upbraid,

Reign thou in hell, thy kingdom ; let me serve  
 In heav'n God ever blest'd, and his divine  
 Behests obey, worthiest to be obey'd ! 185  
 Yet chains in hell, not realms, expect : meanwhile  
 From me return'd, as erst thou saidst, from flight,  
 This greeting on thy impious crest receive.

So say'ing, a noble stroke he lifted high,  
 Which hung not, but so swift with tempest fell 190  
 On the proud crest of Satan, that no sight,  
 Nor motion of swift thought, less could his shield,  
 Such ruin intercept : ten paces huge

He back recoil'd ; the tenth on bended knee  
 His massy spear upstay'd : as if on earth 195

Winds under ground, or waters forcing way,  
 Sidelong had push'd a mountain from his seat,  
 Half sunk with all his pines. Amazement seiz'd

The rebel thrones, but greater rage, to see  
 Thus foil'd their mightiest : ours joy fill'd, and shout,  
 Presage of victory, and fierce desire 201

Of battle : whereat Michael bid sound  
 Th' archangel trumpet : through the vast of heaven  
 It sounded, and the faithful armies rung

Hosanna to the High'est : nor stood at gaze 205  
 The adverse legions, nor less hideous join'd  
 The horrid shock. Now storming fury rose,

And clamour such as heard in heaven till now  
 Was never ; arms on armour clashing bray'd  
 Horrible discord, and the madding wheels 210

Of brazen chariots rag'd : dire was the noise  
 Of conflict ! over head the dismal hiss  
 Of fiery darts in flaming volleys flew ;

And flying, vaulted either host with fire.  
 So under fiery cope together rush'd  
 Both battles main, with ruinous assault 215

L. 210. —and the madding wheels.] What strong and daring figures are here ! every thing is alive and animated. The very chariot wheels are mad and raging. And how rough and jarring are the verses, and how admirably do they bray the horrible discord they would describe ! *Newton.*

And inextinguishable rage : all heaven  
 Refounded ; and had earth been then, all earth  
 Had to her centre shook. What wonder ? when  
 Millions of fierce encount'ring angels fought 220  
 On either side, the least of whom could wield  
 These elements, and arm him with the force  
 Of all their regions : how much more of power  
 Army' against army numberless to raise  
 Dreadful combustion warring, and disturb, 225  
 Though not destroy, their happy native seat !  
 Had not th' eternal King omnipotent,  
 From his strong hold of heaven, high over-rul'd  
 And limited their might ; though number'd such,  
 Each divided legion might have seem'd 230  
 As each . . . each armed band

A numerous host ; in strength . . .  
 A legion, led in fight, yet leader seem'd  
 Each warrior single as in chief, expert  
 When to advance, or stand, or turn the sway  
 Of battle, open when, and when to close 235  
 The ridges of grim war : no thought of flight,  
 None of retreat, no unbecoming deed  
 That argu'd fear ; each on himself rely'd,  
 As only in his arm the moment lay  
 . . . deeds of eternal fame 240  
 Of victor, . . . : for wide was spread  
 Were done, but in . . .

. . . sometimes on firm ground,  
 That war, and various . . . main wing  
 A standing fight, then soaring on . . .  
 Tormented all the air ; all air seem'd then 245  
 Conflicting fire. Long time in even scale  
 The battle hung ; till Satan, who that day  
 Prodigious power had shown, and met in arms  
 No equal, ranging through the dire attack  
 Of fighting Seraphim confus'd, at length  
 Saw where the sword of Michael smote, and fell'd 250  
 Squadrons at once ; with huge two-handed sway  
 Brandish'd aloft, the horrid edge came down  
 Wide waisting ! such destruction to withstand  
 He hasten'd, and oppos'd the rocky orb  
 Of tenfold adamant, his ample shield, 255

A vast circumference ! at his approach  
 The great archangel from his warlike toil  
 Surceas'd ; and glad, as hoping here to end  
 Intestine war in heaven, th' arch-foe subdu'd  
 Or captive dragg'd in chains, with hostile frown, 260  
 And visage all inflam'd, first thus began :

Author of ev'il ! unknown till they revolt,  
 Un-nam'd in heaven, now plenteous, as thou seest  
 These acts of hateful strife, hateful to all,  
 Though heaviest by just measure on thyself 265  
 And thy adherents : how hast thou disturb'd  
 Heaven's blessed peace, and into nature brought  
 Misery, uncreated till the crime

Of thy rebellion ? how hast thou instill'd  
 Thy malice into thousands, once upright 270  
 And faithful, now prov'd false ? But think not here  
 To trouble holy rest : heaven casts thee out  
 From all her confines. Heaven, the seat of bliss,  
 Brooks not the works of violence and war.

Hence then ! and evil go with thee along, 275  
 Thy offspring, to the place of evil, hell,  
 Thou and thy wicked crew ! there mingle broils,  
 E're this avenging sword begin thy doom,  
 Or some more sudden vengeance, wing'd from God,  
 Precipitate thee with augmented pain. 280

So spake the prince of angels ; to whom thus  
 The adversary : Nor think thou with wind  
 Of airy threats to awe, whom yet with deeds  
 Thou canst not. Hast thou turn'd the least of these 285  
 To flight ? or if to fall, but that they rise  
 Unvanquish'd, easier to transact with me,  
 That thou shouldst hope, imperious, and with threats  
 To chase me hence ? Err not, that so shall end  
 The strife which thou call'st evil, but we style  
 The strife of glory ; which we mean to win, 290  
 Or turn this heaven itself into the hell  
 Thou fablest ; here, however, to dwell free,  
 If not to reign : meanwhile, thy utmost force,  
 And join him nam'd Almighty to thy aid,



I fly not ; but have fought thee far and nigh. 295  
They ended parle, and both address'd for fight  
Unspeakable ; for who, though with the tongue  
Of angels, can relate, or to what things  
Likened on earth conspicuous, that may lift  
Human imagination to such height 300  
Of godlike power ? for likest gods they seem'd,  
Stood they or mov'd, in stature, motion, arms,  
Fit to decide the empire of great heaven.  
Now wav'd their fiery swords, and in the air  
Made horrid circles ; two broad suns their shields 305  
Blaz'd opposite, while Expectation stood  
In horror : from each hand with speed retir'd,  
Where erst was thickest fight, th' angelick throng,  
And left large field, unsafe within the wind  
Of such commotion : such as, to set forth 310  
Great things by small, if nature's concord broke,  
Among the constellations war were sprung,  
Two planets, rushing from aspect malign  
Of fiercest opposition, in mid lky,  
Should combat, and their jarring spheres confound. 315  
Together both, with next to' almighty arm  
Uplifted imminent, one stroke they aim'd  
That might determine, and not need repeat,  
As not of power at once ; nor odds appear'd  
In might, or swift prevention : but the sword 320  
Of Michael, from the armoury of God  
Was giv'n him temper'd so, that neither keen  
Nor solid might resist that edge : it met  
The sword of Satan, with steep force to smite  
Descending, and in half cut sheer ; nor stay'd, 325  
But with swift wheel reverse, deep-entering, shar'd  
All his right side : then Satan first knew pain,  
And writh'd him to and fro convolv'd ; so fore  
The griding sword with discontinuous wound  
Pass'd through him ! But th' ethereal substance clos'd,  
Not long divisible ; and from the gash 331  
A stream of nect'rous humour issuing flow'd  
Sanguine, such as celestial spi'rits may bleed,

And all his armour stain'd, erewhile so bright.  
 Forthwith on all sides to his aid was run 135  
 By angels many and strong, who interpos'd  
 Defence; while others bore him on their shields  
 Back to his chariot, where it stood retir'd  
 From off the files of war: there they him laid  
 Gnashing for anguish, and despite, and shame, 340  
 To find himself not matchless, and his pride  
 Humbled by such rebuke, so far beneath  
 His confidence to equal God in power.  
 Yet soon he heal'd; for, spirits that live throughout,  
 Vital in every part, not, as frail man, 345  
 In intrails, heart or head, liver or reins,  
 Cannot but by annihilating die;  
 Nor in their liquid texture mortal wound  
 Receive, no more than can the fluid air:  
 All heart they live, all head, all eye, all ear, 350  
 All intellect, all sense; and as they please,  
 They limb themselves, and colour, shape, or size  
 Assume, as likes them best, condense or rare.

Meanwhile in other parts like deeds deserv'd  
 Memorial, where the might of Gabriel fought, 355  
 And with fierce ensigns pierc'd the deep array  
 Of Moloch, furious king! who him defy'd,  
 And at his chariot-wheels to drag him bound  
 Threaten'd, nor from the Holy One of heav'n  
 Refrain'd his tongue blasphemous: but anon 360  
 Down cloven to the waist, with shatter'd arms,  
 And uncouth pain, fled bellowing. On each wing  
 Uriel, and Raphael, his vaunting foe  
 Though huge, and in a rock of diamond arm'd,

L. 344. — *for spirits that live throughout, &c.*] Our author's reason for Satan's healing so soon, is better than Homer's upon a like occasion: and we see here Milton's notions of angels. They are vital in every part, and can receive no mortal wound, and cannot die but by annihilation. They are all eye, all ear, all sense and understanding; and can assume what kind of bodies they please. And these notions, if not true in divinity, yet certainly are very fine in poetry; but most of them are not disagreeable to those hints which are left us of these spiritual beings in scripture. *Newton.*

Vanquish'd Adramelech, and Asmadai, 365  
 Two potent thrones! that to be less than gods (flight,  
 Disdain'd; but meaner thoughts learn'd in their  
 Mangled with ghastly wounds through plate and mail.  
 Nor stood unmindful Abdiel to annoy  
 The atheist crew; but with redoubled blow 370  
 Ariel and Arioch, and the violence  
 Of Ramiel scorch'd and blasted, overthrew.

I might relate of thousands, and their names  
 Eternize here on earth; but those elect  
 Angels, contented with their fame in heav'n, 375  
 Seek not the praise of men: the other sort,  
 In might though wondrous, and in acts of war,  
 Nor of renown less eager, yet by doom  
 Cancel'd from heav'n and sacred memory,  
 Nameless in dark oblivion let them dwell. 380  
 For strength from truth divided, and from just,  
 Illaudable, naught merits but dispraise  
 And ignominy; yet to glory' aspires,  
 Vain-glorious, and through infamy seeks fame:  
 Therefore eternal silence be their doom! 395

And now, their mightiest quell'd, the battle swerv'd,  
 With many an inroad gor'd; deformed rout  
 Enter'd, and foul disorder: all the ground  
 With shiver'd armour strown, and on a heap  
 Chariot, and charioteer, lay overturn'd, 390  
 And fiery foaming steeds: what stood, recoil'd  
 O'er-wearied, through the faint Satanick host  
 Defensive scarce, or with pale fear surpriz'd,  
 Then first with fear surpriz'd, and sense of pain,  
 Fled ignominious, to such evil brought 395  
 By sin of disobedience, till that hour  
 Not liable to fear, or flight, or pain.  
 Far otherwise th' inviolable saints,  
 In cubick phalanx firm, advanc'd entire,  
 Invulnerable, impenetrably arm'd: 400

L. 365. *Adramelech.*] Heb. i. e. a magnificent king.. A god of Se-  
 pharvaim and Assyrian countries, 2 Kings xvii. 31.

Such high advantages their innocence  
 Gave them above their foes, not to have sinn'd,  
 Not to have disobey'd ! In fight they stood  
 Unwearied, unobnoxious to be pain'd 404  
 By wound, though from their place by violence mov'd.

Now night her course began, and over heaven  
 Inducing darkness, grateful truce impos'd,  
 And silence, on the odious din of war.  
 Under her cloudy covert both retir'd,  
 Victor, and vanquish'd. On the foughten field, 410  
 Michael, and his angels, prevalent  
 Encamping, plac'd in guard their watches round,  
 Cherubick waving fires : on th' other part,  
 Satan, with his rebellious, disappear'd,  
 Far in the dark dislodg'd ; and void of rest, 415  
 His potentates to council call'd by night ;  
 And in the mid'st thus undismay'd began :

O now in danger try'd, now known in arms  
 Not to be overpower'd, companions dear !  
 Found worthy not of liberty alone, 420  
 Too mean pretence ! but, what we more affect,  
 Honour, dominion, glory, and renown ;  
 Who have sustain'd one day in doubtful fight,  
 (And if one day, why not eternal days ?),  
 What heaven's Lord had powerfulest to send 425  
 Against us from about his throne, and judg'd  
 Sufficient to subdue us to his will,  
 But proves not so : then fallible, it seems,  
 Of future we may deem him, though till now  
 Omniscient thought. True is, less firmly arm'd, 430

L. 418. *O now in danger try'd, &c.*] This speech of Satan is very artful. He flatters their pride and vanity, and avails himself of the only comfort that could be drawn from this day's engagement (though it was a false comfort) that God was neither so powerful nor so wise as he was taken to be. He was forced to acknowledge that they had suffered some loss and pain, but endeavours to lessen it as much as he can, and attributes it not to the true cause, but to their want of better arms and armour, which he therefore proposes that they should provide themselves withall, to defend themselves, and annoy their enemies. *Newton.*



Some disadvantage we endur'd, and pain,  
 'Till now not known; but known, as soon contemn'd;  
 Since now we find this our empyreal form  
 Incapable of mortal injury,  
 Imperishable; and though pierc'd with wound, 435  
 Soon closing, and by native vigour heal'd.  
 Of evil then so small, as easy think  
 The remedy: perhaps more valid arms,  
 Weapons more violent, when next we meet,  
 May serve to better us; and worse our foes, 440  
 Or equal what between us made the odds,  
 In nature none: if other hidden cause  
 Left them superior, while we can preserve  
 Unhurt our minds, and understanding sound,  
 Due search and consultation will disclose. 445

He sat: and in th' assembly next upstood  
 Nisroch, of principalities the prime;  
 As one he stood escap'd from cruel fight,  
 Sore toil'd, his riven arms to havock hewn,  
 And, cloudy in aspect, thus answ'ring spake: 450  
 Deliverer from new lords! leader to free  
 Enjoyment of our right as gods! yet hard  
 For gods, and too unequal work we find,  
 Against unequal arms to fight in pain,  
 Against unpain'd, impassive; from which evil 455  
 Ruin must needs ensue; for what avails  
 Valour or strength, though matchless, quell'd with pain  
 Which all subdues, and makes remiss the hands  
 Of mightiest? Sense of pleasure we may well  
 Spare out of life, perhaps, and not repine; 460  
 But live content, which is the calmest life:  
 But pain is perfect misery, the worst  
 Of evils; and excessive, overturns  
 All patience. He who therefore can invent  
 With what more forcible we may offend 465  
 Our yet unwounded enemies, or arm

L. 447. *Nisroch*,] or *Nisrec*, Heb. i. e. a young eagle. A god of the Assyrians, worshipped at Nineve, by Sennacherib, 2 Kings xix.

Ourselves with like defence, to me deserves  
No less than for deliverance what we owe.

Whereto with look compos'd, Satan reply'd :  
Not uninvented that, which thou aright 470  
Believ'st so main to our success, I bring.  
Which of us who beholds the bright surface  
Of this ethereous mold whereon we stand,  
This continent of spacious heaven, adorn'd  
With plant, fruit, flow'rambrosial, gems and gold; 475  
Whose eye so superficially surveys  
These things, as not to mind from whence they grow  
Deep under-ground, materials dark and crude,  
Of spiritous and fiery spume, till touch'd  
With heaven's ray, and temper'd, they shoot forth 480  
So beauteous, op'ning to the ambient light ?  
These, in their dark nativity the deep  
Shall yield us, pregnant with infernal flame;  
Which into hollow engines, long and round,  
Thick-arm'd, at th' other bore with touch of fire 485  
Dilated, and infuriate, shall send forth  
From far, with thund'ring noise, among our foes  
Such implements of mischief, as shall dash  
To pieces, and o'erwhelm whatever stands  
Adverse ; that they shall fear we have disarm'd 490  
The Thund'rer of his only dreaded bolt.  
Nor long shall be our labour ; yet e're dawn,  
Effect shall end our wish. Meanwhile, revive ;  
Abandon fear ; to strength, and counsel join'd,  
Think nothing hard, much less to be despair'd. 495  
He ended, and his words their drooping chear  
Enlighten'd, and their languish'd hope reviv'd.  
Th' invention all admir'd, and each, how he

L. 484. *Which into hollow, &c.*] *Which*, that is the *materials*,  
l. 478. *These*, l. 482. the deep shall yield, which into hollow  
engines rammed, with touch of fire shall send forth, &c. *Hollow*  
*engines*, great guns ; the first invention whereof is very properly  
ascribed to the author of all evil. And Ariosto has described them  
in the same manner in his *Orlando furioso*, cant. 9. stan. 28. or  
24. of Harrington's translation ; and attributes the invention to  
the devil.

'To be th' inventor mis'd ; so easy' it seem'd  
 Once found, which yet unfound most would have  
 Impossible. Yet haply of thy race (thought  
 In future days, if malice should abound, 502  
 Some one intent on mischief, or inspir'd  
 With dev'lish machination, might devise  
 Like instrument, to plague the sons of men 505  
 For sin, on war and mutual slaughter bent.  
 Forthwith from council to the work they flew ;  
 None arguing stood : innumerable hands  
 Were ready ; in a moment up they turn'd  
 Wide the celestial foil ; and saw beneath 510  
 Th' originals of nature in their crude  
 Conception ; sulphurous and nitrous foam  
 They found, they mingled, and with subtle art,  
 Concocted and adusted they reduc'd.  
 To blackest grain, and into store covey'd. 515  
 Part, hidden veins digg'd up (nor hath this earth  
 Intrails unlike) of mineral and stone,  
 Whereof to found their engines and their balls  
 Of missive ruin ; part, incentive reed  
 Provide, pernicious with one touch to fire. 520  
 So all e're day-spring, under conscious night,  
 Secret they finish'd, and in order set,  
 With silent circumspection, unesp'y'd.

Now when fair morn orient in heav'n appear'd,  
 Up rose the victor angels, and to arms 525  
 The matin trumpet sung : in arms they stood  
 Of golden panoply, refulgent host !  
 Soon banded ; others from the dawning hills  
 Look'd round, and scout each coast light-armed scour,  
 Each quarter, to descry the distant foe, 530  
 Where lodg'd, or whither fled, or if for fight,  
 In motion or in halt : him soon they met  
 Under spread ensigns moving nigh, in flow  
 But firm battalion ; back with speediest fail  
 Zophiel, of Cherubim the swiftest wing, 535

L. 535: *Zophiel.*] Heb. i. e. *the spy, or watch of God.*

Came fly'ing, and in mid-air aloud thus cry'd:

Arm, warriors, arm for fight! the foe at hand,  
Whom fled we thought, will save us long pursuit  
This day; fear not his flight; so thick a cloud  
He comes, and settled in his face I see 540  
Sad resolution, and secure. Let each  
His adamantine coat gird well, and each  
Fit well his helm, gripe fast his orb'd shield,  
Borne ev'n, or high; for this day will pour down,  
If I conjecture ought, no drizzling show'r, 545  
But rattling storm of arrows barb'd with fire.

So warn'd he them, aware themselves; and soon  
In order, quit of all impediment,  
Instant, without disturb, they took alarm;  
And onward move imbattled: when behold! 550  
Not distant far with heavy pace the foe  
Approaching gross and huge, in hollow cube  
Training his devilish enginery, impal'd  
On every side with shadowing squadrons deep,  
To hide the fraud. At interview both stood 555  
A while; but suddenly at head appear'd  
Satan, and thus was heard commanding loud:

Vanguard! to right and left the front unfold;  
That all may see, who hate us, how we seek  
Peace and composure, and with open breast 560  
Stand ready to receive them, if they like  
Our overture, and turn not back perverse:  
But that I doubt: however, witness heaven!  
Heaven, witness thou anon! while we discharge  
Freely our part: ye who appointed stand, 565  
Do as you have in charge, and briefly touch  
What we propound; and loud, that all may hear.

So scoffing in ambiguous words, he scarce  
Had ended; when to right and left the front  
Divided, and to either flank retir'd: 570  
Which to our eyes discover'd, new, and strange!  
A triple mounted row of pillars, laid  
On wheels (for like to pillars most they seem'd,  
Or hollow'd bodies made of oak or fir,



With branches lopt in wood or mountain fell'd) 575  
Brass, iron, stony mold, had not their mouths  
With hideous orifice gap'd on us wide,  
Portending hollow truce : at each behind  
A seraph stood, and in his hand a reed  
Stood waving tipt with fire ; while we suspense, 580  
Collected stood within our thoughts amus'd:  
Not long ! for sudden all at once their reeds  
Put forth, and to a narrow vent apply'd  
With nicest touch. Immediate in a flame,  
But soon obscur'd with smoke, all heaven appear'd, 585  
From those deep throated engines belch'd, whose roar  
Imbowel'd with outrageous noise the air,  
And all her intrails tore ; disgorging foul  
Their devilish glut, chain'd thunderbolts, and hail  
Of iron globes ; which on the victor host 590  
Levell'd, with such impetuous fury smote,  
That whom they hit, none on their feet might stand,  
Though standing else as rocks ; but down they fell  
By thousands, angel on archangel roll'd ;  
The sooner for their arms ; unarm'd they might 595  
Have easily, as spi'rits, evaded swift  
By quick contraction or remove : but now  
Foul dissipation follow'd, and forc'd rout :  
Nor serv'd it to relax their serried files.  
What should they do ? if on they rush'd, repulse 600  
Repeated, and indecent overthrow  
Doubled, would render them yet more despis'd,  
And to their foes a laughter ; for in view  
Stood rank'd of Seraphim another row,  
In posture to displode their second tire 605  
Of thunder : back defeated, to return  
They worse abhorr'd. Satan beheld their plight,  
And to his mates thus in derision call'd :

O friends ! why come not on these victors proud ?  
Erewhile they fierce were coming ; and when we, 610  
To entertain them fair with open front  
And breast, (what could we more ?), propounded terms  
Of composition, strait they chang'd their minds,

Flew off, and into strange vagaries fell,  
 As they would dance; yet for a dance they seem'd 615  
 Somewhat extravagant and wild; perhaps  
 For joy of offer'd peace: but I suppose,  
 If our proposals once again were heard,  
 We should compel them to a quick result.

To whom thus Belial in like game some mood: 620  
 Leader! the terms we sent were terms of weight,  
 Of hard contents, and full of force urg'd home,  
 Such as we might perceive amus'd them all,  
 And stumbled many: who receives them right,  
 Had need from head to foot well understand; 625  
 Not understood, this gift they have besides,  
 They show us when our foes walk not upright.

So they among themselves in pleasant vein  
 Stood scoffing, heighten'd in their thoughts beyond  
 All doubt of victory; eternal might 630  
 To match with their inventions they presum'd  
 So easy, and of his thunder made a scorn,  
 And all his host derided, while they stood  
 A while in trouble: but they stood not long;  
 Rage prompted them at length, and found them arms  
 Against such hellish mischief fit to' oppose. 636  
 Forthwith (behold the excellence, the pow'r,  
 Which God hath in his mighty angels plac'd)  
 Their arms away they threw, and to the hills  
 (For earth hath this variety from heav'n 640  
 Of pleasure situate in hill and dale)  
 Light as the lightning glimpse they ran, they flew;  
 From their foundations loos'ning to and fro,  
 They pluck'd the seated hills, with all their load,  
 Rocks, waters, woods, and by the shaggy tops 645  
 Up-lifting bore them in their hands. Amaze,

L. 620. *To whom thus Belial.*] Whoever remembers the character of Belial in the first and second books, and Mr. Addison's remarks upon it, will easily see the propriety of making Belial reply to Satan upon this occasion, and in this sportive manner, rather than Beelzebub, or Moloch, or any of the evil angels, *Newton.*

Be sure, and terror, seiz'd the rebel host,  
 When coming towards them so dread they saw  
 The bottom of the mountains upward turn'd;  
 Till on those cursed engines triple-row 650  
 They saw them whelm'd, and all their confidence  
 Under the weight of mountains buried deep;  
 Themselves invaded next, and on their heads  
 Main promontories flung, which in the air 654  
 Came shadowing, and oppress'd whole legions arm'd;  
 Their armour help'd their harm, crush'd in and  
 bruis'd

Into their substance pent, which wrought them pain  
 Implacable, and many a dolorous groan,  
 Long struggling underneath, e're they could wind  
 Out of such pris'on, though spi'rits of purest light,  
 Purest at first, now gross by sinning grown. 661

The rest, in imitation, to like arms  
 Betook them, and the neighb'ring hills uptore:  
 So, hills amid the air encounter'd hills  
 Hurl'd to and fro with jaculation dire, 665  
 That under ground they fought in dismal shade;  
 Infernal noise! war seem'd a civil game  
 To this uproar; horrid confusion heap'd  
 Upon confusion rose. And now all heaven

Had gone to wreck, with ruin overspread, 670  
 Had not th' Almighty Father, where he sits  
 Shrin'd in his sanctuary of heaven secure,  
 Consulting on the sum of things, foreseen  
 This tumult, and permitted all, advis'd:  
 That his great purpose he might so fulfil, 675  
 To honour his anointed Son aveng'd  
 Upon his enemies, and to declare

All power on him transferr'd: whence to his Son,  
 Th' assessor of his throne, he thus began:  
 Effulgence of my glory, Son below'd! 680  
 Son! in whose face invisible is beheld  
 Visibly, what by Deity I am,  
 And in whose hand what by decree I do;  
 Second Omnipotence! two days are past,

Two days, as we compute the days of heaven, 685  
Since Michael and his powers went forth to tame  
These disobedient: fore hath been their fight,  
As likeliest was, when two such foes met arm'd;  
For to themselves I left them; and thou know'st,  
Equal in their creation they were form'd, 690  
Save what sin hath impair'd; which yet hath wrought  
Insensibly, for I suspend their doom;  
Whence in perpetual fight they needs must last  
Endless, and no solution will be found.  
War wearied hath perform'd what war can do, 695  
And to disorder'd rage let loose the reins,  
With mountains, as with weapons, arm'd; which makes  
Wild work in heaven, and dangerous to the main.  
Two days are therefore past, the third is thine;  
For thee I have ordain'd it; and thus far 700  
Have suffer'd, that the glory may be thine  
Of ending this great war, since none but thou  
Can end it. Into thee such virtue and grace  
Immense I have transfus'd, that all may know  
In heaven, and hell, thy power above compare: 705  
And this perverse commotion govern'd thus,  
To manifest thee worthiest to be Heir  
Of all things; to be Heir, and to be King  
By sacred unction, thy deserved right.  
Go then, thou mightiest, in thy Father's might! 710  
Ascend my chariot, guide the rapid wheels  
That shake heaven's basis, bring forth all my war,  
My bow and thunder, my almighty arms  
Gird on, and sword upon thy puissant thigh.  
Pursue these sons of darkness; drive them out 715  
From all heaven's bounds, into the utter deep;  
There let them learn, as likes them, to despise  
God, and Messiah his anointed King.  
He said, and on his Son with rays direct  
Shone full; he all his father full express'd 720  
Ineffably into his face receiv'd;  
And thus the Filial Godhead answering spake:  
O Father! O supreme of heavenly Thrones!



First, Highest, Holiest, Best ! thou always seek'st  
 To glorify thy Son; I always thee, 725  
 As is most just : this I my glory' account,  
 My exaltation, and my whole delight,  
 That thou in me well-pleas'd, declar'st thy will  
 Fulfill'd, which to fulfil is all my bliss.  
 Sceptre, and power, thy giving, I assume; 730  
 And gladlier shall resign, when in the end  
 Thou shalt be all in all, and I in thee  
 For ever ; and in me all whom thou lov'st :  
 But whom thou hat'st, I hate, and can put on  
 Thy terrors, as I put thy mildness on, 735  
 Image of thee in all things : and shall soon,  
 Arm'd with thy might, rid heaven of these rebell'd,  
 To their prepar'd ill mansion driven down,  
 To chains of darkness, and th' undying worm,  
 That from thy just obedience could revolt, 740  
 Whom to obey is happiness entire.  
 Then shall thy saints unmix'd, and from th' impure  
 Far separate, circling thy holy mount,  
 Unfeigned halleluiahs to thee sing,  
 Hymns of high praise, and I among them chief. 745  
 So said, he o'er his sceptre bowing, rose  
 From the right hand of glory where he sat ;  
 And the third sacred morn began to shine, (sound  
 Dawning through heaven. Forth rush'd with whirlwind  
 The chariot of Paternal Deity, 750  
 Flashing thick flames, wheel within wheel undrawn,  
 Itself instinct with spirit, but convoy'd  
 By four cherubick shapes ; four faces each  
 Had wondrous ; as with stars, their bodies all,  
 And wings, were set with eyes, with eyes the wheels  
 Of beryl, and careering fires between ; 756

L. 756. *Beryl.*] or *Beril* ; *Chald.* *Burla* ; *Arab.* *Albelor* ; which  
 the Greeks and Latins turned into *Beryllos*. But, *Exod.* xxviii.  
 20. and *Ezek.* i. 16. x. 9. it is called *Tarshish* ; which is also  
 the name of the ocean, *Pf.* xlviii. 8. because this stone is of  
 a sea colour. The Septuagint translates it *Chrysolite*, *Gr.* i. e.  
*the gold-coloured stone*. It is a precious stone of a faint green

Over their heads a crystal firmament,  
 Whereon a saphire throne, inlaid with pure  
 Amber, and colours of the show'ry arch.  
 He, in celestial panoply all arm'd 760  
 Of radiant Urim, work divinely wrought,  
 Ascended; at his right hand Victory  
 Sat eagle-wing'd; beside him hung his bow,  
 And quiver with three-bolted thunder stor'd;  
 And from about him fierce effusion roll'd 765  
 Of smoke, and bick'ring flame, and sparkles dire.  
 Attended with ten thousand thousand saints,  
 He onward came, far off his coming shone;  
 And twenty thousand (I their number heard)  
 Chariots of God, half on each hand, were seen. 770  
 He on the wings of Cherub rode sublime  
 On the crystalline sky, in saphire thron'd,  
 Illustrious far and wide; but by his own  
 First seen: them unexpected joy surpris'd,  
 When the great ensign of Messiah blaz'd 775  
 Aloft by angels borne, his sign in heaven;  
 Under whose conduct Michael soon reduc'd  
 His army, circumfus'd on either wing,  
 Under their head imbody'd all in one.  
 Before him power divine his way prepar'd; 780  
 At his command th' uprooted hills retir'd  
 Each to his place; they heard his voice, and went  
 Obsequious; heaven his wonted face renew'd,  
 And with fresh flow'rets hill and valley smil'd.  
 This saw his hapless foes, but stood obdur'd, 785  
 And to rebellious fight rallied their powers  
 Insensate, hope conceiving from despair.

colour like the water of the sea. Aser was engraved upon it; predicting that his habitations should be upon the sea coast, as it happened, *Josb.* xix. 29. This description of the chariot of the Deity is taken from the prophet *Ezekiel* and the *Revelation*.

L. 761. *Urim.*] *Heb. plural, i. e. lights.* This word, with *Thummim*, i. e. *perfections*, was put in the high-priest's breast-plate; to enquire and to receive answers from God, which continued in that church till the Babylonish captivity. *Ezra.* ii. 63. *Neb.* vii. 65.

In heav'nly spi'rits could such perverseness dwell ?  
But to convince the proud what signs avail,  
Or wonders move the' obdurate to relent ? 790  
They harden'd more by what might most reclaim,  
Grieving to see his glory, at the sight  
Took envy ; and aspiring to his height,  
Stood reimbattled fierce, by force or fraud  
Weening to prosper, and at length prevail 795  
Against God and Messiah, or to fall  
In universal ruin last ; and now  
To final battle drew, disdain'g flight,  
Or faint retreat : when the great Son of God  
To all his host on either hand thus spake : 800  
Stand still in bright array, ye saints ! here stand,  
Ye angels arm'd ! this day from battle rest :  
Faithful hath been your warfare, and of God  
Accepted, fearless in his righteous cause ;  
And as ye have receiv'd, so have ye done, 805  
Invincibly : but of this cursed crew  
The punishment to other hand belongs ;  
Vengeance is his, or whose he sole appoints :  
Number to this day's work is not ordain'd,  
Nor multitude : stand only, and behold 810  
God's indignation on these godless pour'd  
By me ; not you, but me, they have despis'd,  
Yet envied ; against me is all their rage,  
Because the Father, to' whom in heav'n supreme  
Kingdom, and pow'r, and glory appertains, 815  
Hath honour'd me, according to his will.  
Therefore to me their doom he hath assign'd ;  
That they may have their wish, to try with me  
In battle which the stronger proves ; they all,  
Or I alone against them, since by strength 820  
They measure all, of other excellence  
Not emulous, nor care who them excels :  
Nor other strife with them do I vouchsafe.  
So spake the Son, and into terror chang'd  
His count'nance, too severe to be beheld ! 825  
And full of wrath bent on his enemies.

At once the four spread out their starry wings,  
With dreadful shade contiguous, and the orbs  
Of his fierce chariot roll'd, as with the sound  
Of torrent floods, or of a numerous host. 830

He on his impious foes right onward drove,  
Gloomy as night; under his burning wheels  
The stedfast empyrean shook throughout,  
All but the throne itself of God. Full soon  
Among them he arriv'd; in his right hand 835

Grasping ten thousand thunders, which he sent  
Before him, such as in their souls infix'd  
Plagues; they astonish'd, all resistance lost,  
All courage; down their idle weapons dropt;  
O'er shields, and helms, and helmed heads he rode  
Of Thrones and mighty Seraphim prostrate; 841  
That wish'd the mountains now might be again  
Thrown on them, as a shelter from his ire.

Nor less on either side tempestuous fell  
His arrows, from the fourfold-visag'd four, 845  
Distinct with eyes; and from the living wheels,  
Distinct alike with multitude of eyes;

One spirit in them rul'd, and every eye  
Glar'd lightning, and shot forth pernicious fire  
Among the' accurst, that wither'd all their strength,  
And of their wonted vigour left them drain'd, 851  
Exhausted, spiritless, afflicted, fall'n.

Yet half his strength he put not forth, but check'd  
His thunder in mid volley; for he meant  
Not to destroy, but root them out of heaven 855

The overthrown he rais'd, and as a herd  
Of goats, or timorous flock, together throng'd,  
Drove them before him thunder-struck, pursu'd  
With terrors, and with furies, to the bounds  
And crystal wall of heav'n; which op'ning wide,  
Roll'd inward, and a spacious gap disclos'd 861

Into the wasteful deep: the monstrous sight  
Struck them with horror backward; but far worse  
Urg'd them behind: headlong themselves they threw  
Down from the verge of heav'n; eternal wrath 865



Burnt after them to the bottomless pit.  
 Hell heard the' unsufferable noise; hell saw  
 Heav'n ruining from heav'n, and would have fled  
 Affrighted: but strict Fate had cast too deep  
 Her dark foundations, and too fast had bound. 870  
 Nine days they fell: confounded Chaos roar'd,  
 And felt tenfold confusion in their fall,  
 Through his wild anarchy; so huge a rout  
 Incumber'd him with ruin! hell at last  
 Yawning receiv'd them whole, and on them clos'd:  
 Hell, their fit habitation, fraught with fire  
 Unquenchable, the house of woe and pain.  
 Disburden'd heaven rejoic'd, and soon repair'd  
 Her mural breach, returning whence it roll'd.

Sole victor, from th' expulsion of his foes, 880  
 Messiah his triumphal chariot turn'd:  
 To meet him all his saints, who silent stood  
 Eye-witnesses of his almighty acts,  
 With jubilee advanc'd; and as they went,  
 Shaded with branching palm, each order bright 885  
 Sung triumph, and him sung victorious King,  
 Son, Heir, and Lord! to him dominion given,  
 Worthiest to reign. He celebrated rode  
 Triumphant through mid heav'n, into the courts  
 And temple of his mighty Father thron'd 890  
 On high; who into glory him receiv'd,  
 Where now he sits at the right hand of bliss.

Thus measuring things in heav'n by things on  
 At thy request, and that thou mayst beware (earth,  
 By what is past, to thee I have reveal'd 895  
 What might have else to human race been hid;  
 The discord which beset, and war in heav'n  
 Among the' angelick pow'rs, and the deep fall  
 Of those too high aspiring, who rebell'd  
 With Satan; he who envies now thy state, 900

L. 893. *Thus measuring things in heaven by things on earth, &c.*  
 He repeats the same kind of apology here in the conclusion, that  
 he made in the beginning of his narration. See L. 573, &c.—  
*Newton.*

Who now is plotting how he may seduce,  
Thee also from obedience, that, with him  
Bereav'd of happiness, thou may'st partake  
His punishment, eternal misery;  
Which would be all his solace and revenge,  
As a despite done against the Most High,  
Thee once to gain companion of his woe.  
But, listen not to his temptations, warn  
Thy weaker; let it profit thee to' have heard,  
By terrible example, the reward  
Of disobedience: firm they might have stood,  
Yet fell. Remember! and fear to transgress!

905

910

*End of Book Sixth.*

PARADISE LOST.

BOOK THE SEVENTH

## The ARGUMENT of Book VII.

*RAPHAEL, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his angels out of heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory and attendant angels to perform the work of the creation in six days: the angels celebrate with hymns the performance thereof, and his reascension into heaven.*



# PARADISE LOST.

## BOOK VII.

**D**Escend from heaven, Urania! by that name  
 If rightly thou art call'd, whose voice divine  
 Following, above th' Olympian hill I soar,  
 Above the flight of Pegasean wing.  
 The meaning, not the name, I call; for thou, 5  
 Nor of the Muses nine, nor on the top  
 Of old Olympus dwell'st; but, heavenly born,  
 Before the hills appear'd, or fountain flow'd,  
 Thou with Eternal Wisdom didst converse,  
 Wisdom thy sister, and with her didst play 10  
 In presence of th' Almighty Father, pleas'd  
 With thy celestial song. Upl'd by thee,  
 Into the heaven of heavens I have presum'd,  
 An earthly guest, and drawn empyreal, air  
 Thy temp'ring; with like safety guided down, 15  
 Return me to my native element:  
 Lest from this flying steed unrein'd, (as once  
 Bellerophon, though from a lower clime,)

L. 1. *Urania.*] Lat. Gr. i. e. *heavenly*; one of the nine Muses, the goddess of astronomy, and of all heavenly things. She is represented crowned with stars, and a great globe in her hands; to show, that she teaches the way to heaven.

L. 4. *Pegasus.*] Gr. i. e. *a fountain*; the winged horse of the poets; because it is said, he opened the fountain *Hippocrene*, i. e. *the fountain of the horse*, by a kick of his heels, and flew up to heaven. This was a well of Beotia, near Helicon, dedicated to Apollo and the Muses.

L. 18. *Bellerophon.*] Lat. Gr. i. e. *a murderer of Beller*, his brother. Perseus the son of Glaucus king of Corinth is so called. He was a noble youth; and, after many exploits, being desirous of flying up to heaven by the help of his horse, was cast down headlong by Jupiter; and by the fall he was made blind. Then he lived a wandering and vagabond life, like another Cain, and died with hunger, about A. M. 2693.

Dismounted, on th' Aleian field I fall,  
 Erroneous, there to wander, and forlorn. 20  
 Half yet remains unsung, but narrower bound  
 Within the visible diurnal sphere ;  
 Standing on earth, not rapt above the pole,  
 More safe I sing with mortal voice, unchang'd  
 To hoarse or mute, though fall'n on evil days, 25  
 On evil days though fall'n, and evil tongues ;  
 In darkness, and with dangers compass'd round,  
 And solitude ; yet not alone, while thou  
 Visit'st my slumbers nightly, or when morn  
 Purples the east : still govern thou my song, 30  
 Urania, and fit audience find, though few.  
 But drive far off the barbarous dissonance  
 Of Bacchus and his revellers, the race  
 Of that wild rout that tore the Thracian bard  
 In Rhodope, where woods and rocks had ears 35

L. 19. *Aleian,*] of *Aleia* ; Lat. i. e. *wandering*. A field in Cilicia. where it is said that Perseus wandered after his fall from heaven,

L. 25. — *though fall'n on evil days.*] The repetition and turn of the words is very beautiful,

— *though fall'n on evil days,*

On evil days though fall'n, and evil tongues, &c.

A lively picture this, in a few lines, of the poet's wretched condition. *In darkness*, though is still understood ; he was not become *hoarse or mute*, though *in darkness*, though he was blind, and *with dangers compass'd round*, and *solitude*, obnoxious to the government, and having a world of enemies among the royal party, and therefore obliged to live very much in privacy and alone. *Newton*.

L. 33. *Of Bacchus and his revellers.*) It is not improbable that the poet intended this as an oblique satire upon the dissoluteness of Charles II. and his court ; from whom he seems to apprehend the fate of Orpheus, a famous poet of Thrace, who, though he is said to have charmed woods and rocks with his divine songs, yet was torn to pieces by the Bacchanalian women on Rhodope, a mountain of Thrace ; nor could the Muse Calliope his mother defend him. *So fail not thou, who thee implores* : nor was his wish ineffectual ; for the government suffered him to live and die unmolested. *Newton*.

L. 34. *Thracian bard.*] viz. *Orpheus*, who was torn in pieces by the Ciconian or Thracian women, when they celebrated the feasts of Bacchus.

To rapture, till the savage clamour drown'd  
Both harp and voice ; nor could the muse defend  
Her son. So fail not thou who thee implores :  
For thou art heavenly, she an empty dream.

Say, goddess, what ensu'd when Raphael, 40  
The affable archangel, had forewarn'd

Adam, by dire example, to beware  
Apostasy, by what befel in heaven  
To those apostates, lest the like befal  
In Paradise to Adam, or his race, 45

Charg'd not to touch the interdicted tree,  
If they transgress, and slight that sole command,  
So easily obey'd, amid the choice  
Of all tastes else to please their appetites,  
Though wand'ring. He, with his consort Eve, 50  
The story heard attentive, and was fill'd  
With admiration and deep muse, to hear  
Of things so high and strange, things to their thought  
So unimaginable as hate in heaven,

And war so near the peace of God in bliss, 55

With such confusion : but the evil soon  
Driv'n back, redounded as a flood on those  
From whom it sprung, impossible to mix  
With blessedness. Whence Adam soon repeal'd  
The doubts that in his heart arose : and now 60  
Led on, yet sinless, with desire to know

What nearer might concern him ; how this world  
Of heaven and earth conspicuous first began ;  
When, and whereof created, for what cause ;

What within Eden or without was done 65  
Before his memory ; as one whose drouth,  
Yet scarce allay'd, still eyes the current stream,  
Whose liquid murmur heard, new thirst excites,  
Proceeded thus to ask his heavenly guest :

Great things, and full of wonder in our ears, 70  
Far diff'ring from this world, thou hast reveal'd,  
Divine interpreter ! by favour sent

Down from the empyrean, to forewarn  
Us timely' of what might else have been our loss,

Unknown, which humanknowledge could not reach:  
For which to th' infinitely Good we owe  
Immortal thanks, and his admonishment  
Receive, with solemn purpose to observe  
Immutably his sov'reign will, the end  
Of what we are. But, since thou hast vouchsaf'd 80  
Gently, for our instruction, to impart  
Things above earthly thought, which yet concern'd  
Our knowing, as to highest wisdom seem'd,  
Deign to descend now lower, and relate  
What may no less perhaps avail us known, 85  
How first began this heaven, which we behold  
Distant so high, with moving fires adorn'd  
Innumerable; and this which yields or fills  
All space, the ambient air wide interfus'd,  
Embracing round this florid earth: what cause 90  
Mov'd the Creator, in his holy rest  
Through all eternity, so late to build  
In Chaos; and the work begun, how soon  
Absolv'd: if unforbid thou mayst unfold  
What we, not to explore the secrets, ask, 95  
Of his eternal empire, but the more  
To magnify his works, the more we know.  
And the great light of day yet wants to run  
Much of his race, though steep; suspense in heav'n,  
Held by thy voice, thy potent voice he hears, 100  
And longer will delay to hear thee tell  
His generation, and the rising birth  
Of Nature from the unapparent deep:  
Or, if the star of evening, and the moon  
Haste to thy audience, night with her will bring 105  
Silence; and sleep list'ning to thee will watch;  
Or we can bid his absence, till thy song  
End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought;  
And thus the godlike angel answer'd mild:

Thus also thy request, with caution ask'd,  
Obtain; though to recount almighty works,  
What words or tongue of Seraph can suffice,



Or heart of man suffice to comprehend ?  
Yet what thou canst attain, which best may serve 115  
To glorify the Maker, and infer  
Thee also happier, shall not be withheld  
Thy hearing : such commission from above  
I have receiv'd, to answer thy desire  
Of knowledge within bounds ; beyond abstain 120  
To ask ; nor let thine own inventions hope  
Things not reveal'd, which th' invisible King,  
Only omniscient, hath suppress'd in night,  
To none communicable in earth or heaven :  
Enough is left besides to search and know. 125  
But knowledge is as food, and needs no less  
Her temp'rance over appetite, to know  
In measure what the mind may well contain ;  
Oppresses else with surfeit, and soon turns  
Wisdom to folly, as nourishment to wind. 130

Know then, that after Lucifer from heav'n  
(So call him, brighter once amidst the host  
Of angels, than that star the stars among)  
Fell with his flaming legions through the deep  
Into his place, and the great Son return'd 135  
Victorious with his saints, th' omnipotent  
Eternal Father from his throne beheld  
Their multitude, and to his Son thus spake :

At least our envious foe hath fail'd, who thought  
All like himself rebellious, by whose aid 140  
This inaccessible high strength, the seat  
Of Deity supreme, US disposses'd,  
He trusted to have seiz'd, and into fraud  
Drew many, whom their place knows here no more :  
Yet far the greater part have kept, I see, 145  
Their station : Heav'n, yet populous, retains  
Number sufficient to possess her realms,  
Though wide ; and this high temple to frequent  
With ministeries due and solemn rites.  
But lest his heart exalt him in the harm 150  
Already done, to have dispeopled heaven,  
My damage fondly deem'd, I can repair

That detriment, if such it be, to lose  
Self-lost ; and in a moment will create  
Another world ; out of one man a race 155  
Of men innumerable, there to dwell,  
Not here ; till by degrees of merit rais'd,  
They open to themselves at length the way  
Up hither, under long obedience try'd ;  
And earth be chang'd to heav'n and heav'n to earth,  
One kingdom, joy and union without end. 161  
Meanwhile, inhabit lax, ye pow'rs of heav'n ;  
And thou my word, begotten Son, by thee  
This I perform ; speak thou, and be it done ;  
My overshadowing Spi'rit and might with thee 165  
I send along : ride forth and bid the deep  
Within appointed bounds be heav'n and earth :  
Boundless the deep, because I AM who fill  
Infinitude ; nor vacuous the space.  
Though I uncircumscrib'd myself retire, 170  
And put not forth my goodness, which is free  
To act or not, Necessity and Chance  
Approach not me ; and what I will is fate.  
So spake th' Almighty, and to what he spake,  
His word, the Filial Godhead, gave effect. 175  
Immediate are the acts of God, more swift  
Than time or motion ; but to human ears  
Cannot without process of speech betold,  
So told as earthly notion can receive.  
Great triumph and rejoicing was in heaven, 180  
When such was heard declar'd th' Almighty's will ;  
Glory they sung to the Most High, good-will  
To future men, and in their dwellings peace :  
Glory to him, whose just avenging ire  
Had driven out th' ungodly from his sight, 185  
And th' habitations of the just : to him  
Glory and praise, whose wisdom had ordain'd  
Good out of evil to create ; instead  
Of spi'rits malign, a better race to bring  
Into their vacant room, and thence diffuse 190  
His good to worlds and ages infinite.

So sang the Hierarchies. Meanwhile the Son  
On his great expedition now appear'd,  
Girt with omnipotence, with radiance crown'd  
Of majesty divine; sapience and love 195  
Immenſe, and all his Father in him ſhone.  
About his chariot numberleſs were pour'd  
Cherub and Seraph, Potentates and Thrones,  
And Virtues, winged ſpi'rits, and chariots wing'd  
From th' armoury of God; where ſtand of old 200  
Myriads, between two brazen mountains lodg'd  
Againſt a ſolemn day, harnes'd at hand,  
Celeſtial equipage; and now came forth  
Spontaneous, for within them ſpirit liv'd,  
Attendant on their Lord: heaven open'd wide 205  
Her ever-during gates, harmonious ſound  
On golden hinges moving, to let forth  
The King of Glory, in his pow'rful Word  
And Spirit coming to create new worlds. 209  
On heavenly ground they ſtood, and from the ſhore  
They view'd the vaſt immeaſurable abyſs,  
Outrageous as a ſea, dark, waſteful, wild;  
Up from the bottom turn'd by furious winds,  
And ſurging waves, mountains, to aſſault  
Heaven's height, and with the centre mix the pole. 215  
Silence, ye troubled waves, and thou deep, peace,  
Said then th' omnifick Word, your diſcord end:  
Nor ſtay'd; but on the wings of Cherubim  
Uplifted, in paternal glory rode  
Far into Chaos, and the world unborn; 220  
For Chaos heard his voice: him all his train  
Follow'd in bright proceſſion, to behold  
Creation, and the wonders of his might.  
Then ſtay'd the fervid wheels, and in his hand  
He took the golden compaſſes, prepar'd 225  
In God's eternal ſtore, to circumscribe  
This univerſe, and all created things.  
One foot he center'd, and the other turn'd  
Round through the vaſt profundity obſcure;  
And ſaid, thus far extend, thus far thy bounds, 230

This be thy just circumference, O world.

Thus God the heaven created, thus the earth;  
Matter unform'd and void: darkness profound  
Cover'd th' abyfs; but on the wat'ry calm  
His brooding wings the Spi'rit of God outspread, 235  
And vital virtue' infus'd, and vital warmth  
Throughout the fluid mass; but downward purg'd  
The black, tartareous, cold, infernal dregs,  
Adverse to life: then founded, then conglob'd  
Like things to like; the rest to several place 240  
Disparted, and between spun out the air,  
And earth self-balanc'd on her centre hung.

Let there be light, said God; and forthwith light  
Ethereal, first of things, quintessence pure,  
Sprung from the deep, and from her native east 245  
To journey through the airy gloom began,  
Spher'd in a radiant cloud; for yet the sun  
Was not; she in a cloudy tabernacle  
Sojourn'd the while. God saw the light was good:  
And light from darkness by the hemisphere 250  
Divided: light the Day, and darkness Night  
He nam'd. Thus was the first day ev'n and morn;  
Nor pass'd uncelebrated, nor unsung  
By the celestial choirs, when orient light  
Exhaling first from darkness they beheld; 255  
Birthday of heaven and earth; with joy and shout,  
The holy universal orb they fill'd;  
And touch'd their golden harps, and hymning prais'd  
God and his works; Creator him they sung,  
Both when first ev'ning was, and when first morn. 260  
Again, God said, Let there be firmament  
Amid the waters, and let it divide.  
The waters from the waters; and God made  
The firmament, expanse of liquid, pure,  
Transparent, elemental air, diffus'd 265  
In circuit to the uttermost convex  
Of this great round partition firm and sure,  
The waters underneath from those above  
Dividing: for as earth, so he the world



Book VII. PARADISE LOST. 205

Built on circumfluous waters calm, in wide 270  
 CrySTALLINE ocean, and the loud misrule  
 Of Chaos far remov'd, lest fierce extremes  
 Contiguous might distemper the whole frame :  
 And Heaven he nam'd the Firmament : so ev'n  
 And morning chorus sung the second day. 275

The earth was form'd, but in the womb as yet  
 Of waters, embryon immature involv'd,  
 Appear'd not : over all the face of earth  
 Main ocean flow'd ; not idle, but with warm  
 Prolifick humour soft'ning all her globe, 180

Fermented the great mother to conceive,  
 Sate with genial moisture : when God said,  
 Be gather'd now ye waters under heaven  
 Into one place, and let dry land appear 285

Immediately the mountains huge appear  
 Emergent, and their broad bare backs upheave  
 Into the clouds, their tops ascend the sky :  
 So high as heav'd the tumid hills, so low  
 Down sunk a hollow bottom, broad and deep,  
 Capacious bed of waters : thither they 290

Hasted with glad precipitance, uproll'd,  
 As drops on dust conglobing from the dry ;  
 Part rise in crystal wall, or ridge direct,  
 For haste ; such flight the great command impress'd  
 On the swift floods : as armies at the call 295

Of trumpet (for of armies thou hast heard)  
 Troop to their standard, so the wat'ry throng,  
 Wave rolling after wave, where way they found ;  
 If steep, with torrent rapture ; if through plain,  
 Soft ebbing ; nor withstood them rock or hill ; 300

But they, or under ground, or circuit wide  
 With serpent error wand'ring, found their way,  
 And on the washy ooze deep channels wore ;  
 Easy, e're God had bid the ground be dry,  
 All but within those banks, where rivers now 305

Stream, and perpetual draw their humid train.  
 The dry land, earth, and the great receptacle  
 Of congregated waters he call'd Seas ;

And saw that it was good ; and said, Let th' Earth  
Put forth the verdant grass, herb yielding seed, 310  
And fruit-tree yielding fruit after her kind,  
Whose seed is in herself upon the earth.  
He scarce had said, when the bare earth, till then  
Desert and bare, unsightly, unadorn'd,  
Brought forth the tender grass, whose verdure clad  
Her universal face with pleasant green ; 316  
Then herbs of every leaf, that sudden flow'r'd  
Opening their various colours, and made gay  
Her bosom, smelling sweet : and these scarce blown,  
Forth flourish'd thick the clust'ring vine, forth crept  
The smelling gourd, up stood the corny reed 321  
Imbattled in her field ; and the' humble shrub,  
And bush with frizzled hair implicit : last  
Rose, as in dance, the stately trees, and spread 324  
Their branches hung with copious fruit, or gemm'd  
Their blossoms : with high woods the hills were crown'd,  
With tufts the vallies, and each fountain-side,  
With borders long the rivers : that earth now  
Seem'd like to heav'n, a seat where gods might dwell,  
Or wander with delight, and love to haunt. 330  
Her sacred shades : though God had yet not rain'd  
Upon the earth, and man to till the ground  
None was ; but from the earth a dewy mist  
Went up and water'd all the ground, and each  
Plant of the field, which, e're it was in the' earth, 335  
God made, and every herb, before it grew  
On the green stem : God saw that it was good.  
So ev'n and morn recorded the third day.

Again th' Almighty spake : Let there be lights  
High in th' expanse of heaven, to divide 340  
The day from night ; and let them be for signs,  
For seasons, and for days, and circling years ;  
And let them be for lights, as I ordain  
Their office in the firmament of heav'n,  
To give light to the earth ; and it was so. 345  
And God made two great lights, great for their use  
To man ; the greater to have rule by day,

The less by night, altern : and made the stars,  
And set them in the firmament of heav'n,  
To' illuminate the earth, and rule the day, 350  
In their vicissitude, and rule the night,  
And light from darkness to divide. God saw,  
Surveying his great work, that it was good :  
For, of celestial bodies first, the sun,  
A mighty sphere! he fram'd; unlightsome first, 355  
Though of ethereal mold : then form'd the moon  
Globose, and every magnitude of stars,  
And sow'd with stars the heav'n, thick as a field.  
Of light by far the greater part he took,  
Transplanted from her cloudy shrine, and plac'd 360  
In the sun's orb, made porous to receive  
And drink the liquid light, firm to retain  
Her gather'd beams, great palace now of light.  
Hither, as to their fountain, other stars  
Repairing, in their golden urns draw light ; 365  
And hence the morning planet gilds her horns ;  
By tincture, or reflection, they augment  
Their small peculiar, though, from human sight  
So far remote, with diminution seen.  
First in his east the glorious lamp was seen, 370  
Regent of day, and all the' horizon round  
Invested with bright rays, jocund to run  
His longitude through heav'n's high road : the gray  
Dawn, and the Pleiades, before him danc'd,  
Shedding sweet influence. Less bright the moon, 375  
But opposite in levell'd west was set,  
His mirror, with full face borrowing her light  
From him ; for other light she needed none  
In that aspect ; and still that distance keeps  
'Till night : then in the east her turn she shines, 380  
Revolv'd on heav'n's great axle, and her reign  
With thousand lesser lights dividual holds,  
With thousand thousand stars, that then appear'd  
Spangling the hemisphere : then first adorn'd  
With their bright luminaries, that set and rose, 385  
Glad ev'ning and glad morn crown'd the fourth day.

And God said, Let the waters generate  
 Reptile, with spawn abundant, living soul :  
 And let fowl fly above the earth, with wings  
 Display'd on the' open firmament of heav'n. 390  
 And God created the great whales, and each  
 Soul living, each that crept, which plenteously  
 The waters generated by their kinds,  
 And every bird of wing after his kind ;  
 And saw that it was good, and bless'd them, saying,  
 Be fruitful, multiply, and in the seas, 396  
 And lakes, and running streams, the waters fill ;  
 And let the fowl be multiply'd on th' earth.  
 Forthwith the sounds and seas, each creek and bay,  
 With fry innumerable swarm, and shoals 400  
 Of fish, that with their fins and shining scales  
 Glide under the green wave, in sculls that oft  
 Bank the mid sea : part single, or with mate,  
 Graze the sea-weed their pasture ; and thro' groves  
 Of coral stray ; or sporting with quick glance, 405  
 Show to the sun their wav'd coats, dropt with gold ;  
 Or in their pearly shells at ease, attend  
 Moist nutriment ; or under rocks their food  
 In jointed armour watch : on smooth the seal,  
 And bended dolphins play : part huge of bulk 410  
 Wallowing unwieldy, enormous in their gait,  
 Tempest the ocean: there leviathan,  
 Hugest of living creatures, on the deep

L. 391 *Whales.*) Sax. O. E. The hugest creatures in the sea, as elephants are on the dry land ; they are mentioned in particular, Gen. i. 21.

L. 410. *Dolphins.*) From *Delpbi* ; Lat. from the Gr. because the people of Delphi first discovered this fish ; or *Delpbax*, Gr. i. e. *an bog* ; because it resembles one in its long snout, fatness, ribs, liver, and entrails. It is called the *sea-bog*, and the sacred fish, because it was consecrated to Neptune. A dolphin is a large fish, not unlike a porpoise ; very straight, and the swiftest of all fishes or birds ; as swift as an arrow : It will overtake a ship in full sail before the wind, and continually in motion. It doth live twenty or thirty years, and three or four days out of water, as an eel doth. Dolphins are said to be lovers of men. It is a certain sign of a tempest when they sport on the water. Their flesh was of great request among the ancients. They have no gall.



Stretch'd like a promontory, sleeps or swims,  
 And seems a moving land, and at his gills 415  
 Draws in, and at his trunk spouts out a sea.  
 Meanwhile the tepid caves, and fens, and shores,  
 Their brood asnum'rous hatch, from th' egg that soon  
 Bursting with kindly rupture forth disclos'd  
 Their callow young, but feather'd soon and sledge, 420  
 They summ'd their pens, and soaring th' air sublime,  
 With clang despis'd the ground, under a cloud  
 In prospect : there the eagle and the stork  
 On cliffs and cedar-tops their eyries build :  
 Part loosely wing the region ; part more wise 425  
 In common, rang'd in figure wedge their way,  
 Intelligent of seasons, and set forth  
 Their airy caravan, high over seas  
 Flying, and over lands with mutual wing  
 Easing their flight ; so steers the prudent crane 430  
 Her annual voyage, borne on winds ; the air  
 Floats, as they pass, fann'd with unnumber'd plumes :  
 From branch to branch the smaller birds with song  
 Solac'd the woods, and spread their painted wings  
 Till ev'n ; nor then the solemn nightingale 435  
 Ceas'd warbling, but all night tun'd her soft lays  
 Others on silver lakes and rivers bath'd  
 Their downy breast ; the swan, with arched neck  
 Between her white wings mantling proudly, rows  
 Her state with oary feet ; yet oft they quit 440

L. 423. *Stork*.) Sax. Gr. Heb. *Chabdab*, i. e. *kindness* or *natural affection* ; because that bird hath a great love to its young ; and they to the old ones. A fowl bigger than a common heron, with a white head, neck, belly, tail, and fore part ; but black in the back, with broad claws like the nails of a man.

L. 426. — *rang'd in figure wedge their way*.) Pliny has described certain birds of passage, flying in the form of a wedge, and spreading wider and wider. Those behind rest upon those before, till the leaders being tired, are, in their turn, received into the rear.

L. 430. *Crane*.) Sax. O. E. A name formed from its sound. A bird of passage, celebrated by the prophet, for her observing the fit time of coming and going from one country to another. Jer. viii. 7. It is a bird with a very long bill, neck, and legs ; sometimes weighing ten pounds ; and is a water fowl, residing in fens.

The dank, and rising on stiff pennons, tower  
 The mid aerial sky : others on ground  
 Walk'd firm ; the crested cock, whose clarion sounds  
 The silent hours, and th' other, whose gay train  
 Adorns him, colour'd with the florid hue 445  
 Of rainbows and starry eyes. The waters thus  
 With fish replenish'd, and the air with fowl,  
 Ev'ning and morn solemniz'd the fifth day.

The sixth, and of creation last, arose  
 With ev'ning harps and matin ; when God said, 450  
 Let th' earth bring forth soul living in her kind,  
 Cattle, and creeping things, and beast of th' earth,  
 Each in their kind. The earth obey'd ; and strait  
 Op'ning her fertile womb, teem'd at a birth  
 Innumerable living creatures, perfect forms, 455  
 Limb'd and full grown : out of the ground up rose,  
 As from his lair, the wild beast where he wons  
 In forest wild, in thicket, brake, or den :  
 Among the trees in pairs they rose, they walk'd ;  
 The cattle in the fields, and meadows green : 460  
 Those rare and solitary, these in flocks  
 Pasturing at once, and in broad herds upsprung.  
 The grassy clods now calv'd, now half appear'd  
 The tawny lion, pawing to get free  
 His hinder parts, then springs as broke from bonds, 465  
 And rampant shakes his brinded mane : the ounce,  
 The libbard, and the tyger, as the mole  
 Rising, the crumbled earth above them threw  
 In hillocks ; the swift stag from underground  
 Bore up his branching head : scarce from his mould  
 Behemoth, biggest born of earth, upheav'd 471  
 His vastness : fleec'd the flocks, and bleating rose,  
 As plants : ambiguous between sea and land,  
 The river horse, and scaly crocodile.

L. 474. *Crocodile.*) Lat. Gr. i e. *yellow*; because it is of a yellow colour, or because it hateth the smell and taste of Saffron, which is yellow. A huge, voracious, and very strong, but timorous beast, in the Nile, Ganges, &c. living equally upon land and water ; as our geese, ducks, otters, &c. Its jaws are wide enough to

At once came forth whatever creeps the ground, 475  
 Insect or worm : those wav'd their limber fans  
 For wings, and smallest lineaments exact  
 In all the liveries deck'd of summer's pride,  
 With spots of gold and purple', azure and green :  
 These, as a line, their long dimension drew, 480  
 Streaking the ground with sinuous trace; not all  
 Minims of nature; some of serpent-kind,  
 Wondrous in length and corpulence, involv'd  
 Their snaky folds, and added wings. First crept  
 The parsimonious emmet, provident 485  
 Of future; in small room large heart inclos'd,  
 Pattern of just equality perhaps  
 Hereafter, joined in her popular tribes  
 Of commonality. Swarming next appear'd  
 The female bee, that feeds her husband drone. 490  
 Deliciously, and builds her waxen cells.

swallow a man whole, full of teeth. It hath sixty bones or joints in the back; and is the only beast that hath no tongue. The upper skin is firm, hard, and impenetrable with any dart, spear, or shot, no not with a loaded cart; and therefore, *scaly* is a proper epithet: but it may be wounded in the belly. It swims with the feet, and fins, which are upon the tail; but is very slow in its pace, because the feet are short. The tail is near as long as the whole body. It lays its eggs in the sand or earth, and brings forth its young every year. Its eggs are as big as a goose's, and it lays one every day for sixty days. It is thought they live 100 years, and are generally thirty feet long.

L. 490. *Drone.*) Sax. O. E. A wasp, or male bee, without a sting, who propagates the species, but cannot gather honey, for want of it. Therefore he sits and hatches the brood, keeps the eggs warm, while the female bees gather the honey abroad; and does not stir from the brood till they come home fraughted with honey, and so discharge him.

Ibid.) *The female bee that feeds her husband drone, Deliciously, and builds her waxen cells.*) Dr. Bentley would throw out part of these verses, and read thus:

Th' industrious bee that builds her waxen cells.

The *drone* (says he) is not the *bee's* husband; and that *bees* are all *females*, seems an idle and idiotical notion, against the course and rule of nature. But (however that be) both these opinions had been strenuously maintained by Mr. Charles Butler, in the fourth chapter of his curious treatise upon bees, entitled, *The feminine Monarchy*, printed in 1634: and it seems to have been the prevailing doctrine in Milton's days. No need, then, to suspect the editor's hand here. *Pearce.*

With honey stor'd. The rest are numberless,  
 And thou their natures know'st, and gav'st them names,  
 Needless to thee repeated : nor unknown  
 The serpent, subtlest beast of all the field, 495  
 Of huge extent sometimes, with brazen eyes  
 And hairy mane terrifick, though to thee  
 Not noxious, but obedient at thy call.

Now heaven in all her glory shone, and roll'd  
 Her motions, as the great first Mover's hand 500  
 First wheel'd their course ; earth in her rich attire  
 Consummate lovely smil'd ; air, water, earth,  
 By fowl, fish, beast, was flown, was swum, was walk'd  
 Frequent ; and of the sixth day yet remain'd ;  
 There wanted yet the master-work, the end 605  
 Of all yet done ; a creature, who not prone  
 And brute as other creatures, but, endow'd  
 With sanctity of reason, might erect  
 His stature, and upright with front serene  
 Govern the rest, self-knowing, and from thence 510  
 Magnanimous to correspond with heaven,  
 But grateful to acknowledge whence his good  
 Descends ; thither with heart, and voice, and eyes  
 Directed in devotion, to adore  
 And worship God supreme, whomade him chief 515  
 Of all his works : therefore th' omnipotent  
 Eternal father (for where is not he  
 Present ?), thus to his Son audibly spake :

Let us make now Man in our image, Man  
 In our similitude ; and let them rule 520  
 Over the fish and fowl of sea and air,  
 Beast of the field, and over all the earth,  
 And ey'ry creeping thing that creeps the ground.  
 This said, he form'd thee, Adam ! thee, O Man !  
 Dust of the ground, and in thy nostrils breath'd 525  
 The breath of life ; in his own image he  
 Created thee, in the image of God  
 Express, and thou becam'st a living soul.  
 Male he created thee, but thy consort  
 Female, for race ; then bless'd mankind, and said, 530



Be fruitful, multiply, and fill the earth,  
 Subdue it, and throughout dominion hold  
 Over fish of the sea, and fowl of th' air,  
 And every living thing that moves on th' earth.  
 Where-ever thus created, for no place 535  
 Is yet distinct by name, thence, as thou know'st,  
 He brought thee into this delicious grove,  
 This garden, planted with the trees of God,  
 Delectable both to behold and taste ;  
 And freely all their pleasant fruit for food 540  
 Gave thee ; all sorts are here that all th' earth yields  
 Varie'ty without end ; but of the tree,  
 Which tasted works knowledge of good and evil,  
 Thou may'st not ; in the day thou eat'st, thou dy'st :  
 Death is the penalty impos'd : beware, 545  
 And govern well thy appetite ; lest Sin  
 Surprise thee, and her black attendant, Death.

Here finish'd he, and all that he had made  
 View'd, and behold all was entirely good ;  
 So ev'n and morn accomplish'd the sixth day : 550  
 Yet not till the Creator from his work  
 Desisting, though unwearied, up return'd,  
 Up to the heav'n of heav'ns, his high abode,  
 Thence to behold this new created world,  
 Th' addition of his empire, how it shew'd : 555  
 In prospect from his throne, how good, how fair,  
 Answering his great idea. Up he rode,  
 Follow'd with acclamation, and the sound  
 Symphonious of ten thousand harps, that tun'd  
 Angelick harmonies : the earth, the air 560  
 Resounded, (thou remember'st, for thou heard'st,)  
 The heavens and all the constellations rung,  
 The planets in their station list'ning stood,  
 While the bright pomp ascended jubilant.  
 Open, ye everlasting gates, they sung, 565  
 Open, ye heavens, your living doors ; let in  
 The great Creator, from his work return'd  
 Magnificent, his six days work, a world ;  
 Open, and henceforth oft ; for God will deign  
 To visit oft the dwellings of just men, 570

Delighted, and with frequent intercourse  
 Thither will send his winged messengers  
 On errands of supernal grace. So sung  
 The glorious train ascending. He through heaven,  
 That open'd wide her blazing portals, led 575  
 To God's eternal house direct the way ;  
 A broad and ample road, whose dust is gold,  
 And pavement stars, as stars to thee appear,  
 Seen in the galaxy, that milky way,  
 Which nightly, as a circling zone, thou seest 580  
 Powder'd with stars. And now on earth the seventh  
 Ev'ning arose in Eden ; for the sun  
 Was set, and twilight from the east came on,  
 Forerunning night ; when at the holy mount  
 Of Heaven's high-seated top, th' imperial throne 585  
 Of Godhead, fix'd for ever firm and sure,  
 The Filial Power arriv'd, and sat him down  
 With his great Father ; for he also went  
 Invisible, yet stay'd, (such privilege  
 Hath Omnipresence,) and the work ordain'd, 590  
 Author and end of all things ; and from work  
 Now resting, blest'd and hallow'd the sev'nth day,  
 As resting on that day from all his work :  
 But not in silence holy kept ; the harp  
 Had work, and rested not ; the solemn pipe, 595  
 And dulcimer, all organs of sweet stop,  
 All sounds on fret by string or golden wire,  
 Temper'd soft tunings, intermix'd with voice  
 Choral or unison ; of incense clouds,  
 Fuming from golden censers, hid the mount. 600  
 Creation and the six days acts they sung :  
 Great are thy works, Jehovah, infinite  
 Thy power ; what thought can measure thee, or tongue  
 Relate thee ? greater now in thy return  
 Than from the giant-angels : thee that day 605

L. 602. *Great are thy works, Jehovah, &c.*] Milton is generally truly orthodox. In this hymn, the angels intimate the unity of the Son with the Father, singing to both as one God, Jehovah. *Newton.*

Thy thunders magnify'd ; but to create  
Is greater than created to destroy.  
Who can impair thee, mighty King, or bound  
Thy empire ? Easily the proud attempt  
Of Spi'rits apostate; and their counsels vain, 610  
Thou hast repell'd ; while impiously they thought  
Thee to diminish, and from thee withdraw  
The number of thy worshippers. Who seeks  
To lessen thee, against his purpose serves  
To manifest the more thy might : his evil 615  
Thou usest, and from thence creat'st more good.  
Witness this new-made world, another heaven,  
From heaven-gate not far, founded in view  
On the clear hyaline, the glassy sea ;  
Of amplitude almost immense, with stars 620  
Numerous, and every star perhaps a world  
Of destin'd habitation ; but thou know'st  
Their seasons : among these the seat of men,  
Earth, with her nether ocean circumfus'd, 624  
Their pleasant dwelling-place. Thrice happy men,  
And sons of men, whom God hath thus advanc'd,  
Created in his image, there to dwell,  
And worship him ; and in reward to rule  
Over his works, on earth, in sea, or air ;  
And multiply a race of worshippers, 630  
Holy and just : thrice happy, if they know  
Their happiness, and persevere upright.

So sung they, and the empyrean rung.  
With Halleluiahs : thus was sabbath kept.  
And thy request think now fulfill'd, that ask'd 635  
How first this world and face of things began,  
And what before thy memory was done  
From the beginning, that posterity,  
Inform'd by thee, might know : if else thou seek'st  
Ought, not surpassing human measure, say. 640

The ARGUMENT of Book VIII.

*ADAM* inquires concerning celestial motions; is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents; and, still desirous to detain Raphael, relates to him what he remember'd since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the angel thereupon: who, after admonitions repeated, departs.



# PARADISE LOST.

## BOOK THE EIGHT.

**T**HE angel ended, and in Adam's ear  
So charming left his voice, that he a while  
Thought him still speaking, still stood fix'd to hear;  
Then as new wak'd thus gratefully reply'd:

What thanks sufficient, or what recompense 5  
Equal, have I to render thee, divine  
Historian! who thus largely hast allay'd  
The thirst I had of knowledge, and vouchsaf'd  
This friendly condescension to relate  
Things else by me unfearchable, now heard 10  
With wonder, but delight, and, as is due,  
With glory attributed to the high  
Creator. Something yet of doubt remains,  
Which only thy solution can resolve.

When I behold this goodly frame, this world, 15  
Of heaven and earth consisting, and compute  
Their magnitudes, this earth a spot, a grain,  
An atom, with the firmament compar'd,  
And all her number'd stars, that seem to roll  
Spaces incomprehensible, (for such 20  
Their distance argues, and their swift return  
Diurnal,) merely to officiate light  
Round this opacous earth, this punctual spot,  
One day and night, in all their vast survey  
Useless besides; reasoning I oft admire, 25  
How nature, wise and frugal, could commit  
Such disproportions, with superfluous hand,  
So many nobler bodies to create,  
Greater so manifold, to this one use,  
For ought appears, and on their orbs impose 30

Such restless revolution day by day  
Repeated, while the sedentary earth,  
That better might with far less compass move,  
Serv'd by more noble than herself, attains  
Her end without least motion, and receives, 35  
As tribute, such a sumless journey brought  
Of incorporeal speed, her warmth and light;  
Speed, to describe whose swiftness number fails.

So spake our fire, and by his count'nance seem'd  
Ent'ring on studious thoughts abstruse; which Eve 40  
Perceiving, where she sat retir'd in sight,  
With lowliness majestick from her seat,  
And grace that won who saw to wish her stay,  
Rose, and went forth among her fruits and flow'rs,  
To visit how they prosper'd, bud and bloom, 45  
Her nursery; they at her coming sprung,  
And touch'd by her fair tendance gladlier grew.  
Yet went she not, as not with such discourse  
Delighted, or not capable her ear  
Of what was high: such pleasure she reserv'd, 50  
Adam relating, the sole auditress;  
Her husband the relator she preferr'd  
Before the angel, and of him to ask  
Chose rather; he, she knew, would intermix  
Grateful digressions, and solve high dispute 55  
With conjugal caresses; from his lip  
Not words alone pleas'd her. O when meet now  
Such pairs, in love and mutual honour join'd!  
With goddess-like demeanour forth she went;  
Not unattended; for on her, as queen, 60  
A pomp of winning graces, waited still,  
And from about her shot darts of desire  
Into all eyes, to wish her still in sight.  
And Raphael now, to Adam's doubt propos'd,  
Benevolent and facile, thus reply'd: 65

To ask or search I blame thee not; for heav'n  
Is as the book of God before thee set,  
Wherein to read his wondrous works, and learn  
His seasons, hours, or days, or months, or years.

This to attain, whether heav'n move, or earth, 70  
 Imports not, if thou reckon right : the rest  
 From man or angel the great Architect  
 Did wisely to conceal, and not divulge  
 His secrets to be scann'd by them who ought  
 Rather admire ; or if they list to try 75  
 Conjecture, he his fabrick of the heav'ns  
 Hath left to their disputes, perhaps to move  
 His laughter at their quaint opinions wide  
 Hereafter, when they come to model heaven,  
 And calculate the stars ; how they will wield 80  
 The mighty frame ; how build, unbuild, contrive  
 To save appearances ; how gird the sphere  
 With centrick and eccentric scribbled o'er,  
 Cycle and epicycle, orb in orb.  
 Already by thy reasoning this I guess, 85  
 Who art to lead thy offspring, and supposest  
 That bodies bright and greater should not serve  
 The less not bright, nor heav'n such journies run,  
 Earth sitting still, when she alone receives  
 The benefit. Consider first, that great 90  
 Or bright infers not excellence : the earth

L. 82. *Appearances.*] Fr. Lat. An astrological term. The risings, motions, places, and influences of the planets. Here is a strong and pleasant confutation of judiciary astrology, with some of its absurd terms, by way of a digression.

L. 83. *With centrick and eccentric.*] *Centrick* or *concentrick* are such spheres whose centre is the same with, and *eccentric* such whose centres are different from that of the earth. *Richardson.*

L. 84. *Cycle.*] Lat. Gr. i. e. a circle. An astrological term. A continual revolution of planets, which goeth on from the first number to the last, without any interruption, and then returns to the first ; as the cycle of the sun, &c.

Ibid. *Epicycle.*] Lat. Gr. i. e. a circle above a circle. An astrological term. A lesser circle, whose centre is in the circumference of the greater circle, i. e. one cycle within another, or orb in orb, as planets having their centre different from the centre of the earth, &c.

Ibid. *Orb.*] Fr. Lat. An astronomical term. An hollow sphere or globe, used by astronomers and astrologers to demonstrate the motions and distances of places. Globes or spheres were first invented by Archimedes, an excellent mathematician of Sicily, about A. M. 3730.

Though, in comparison of heav'n, so small,  
 Nor glist'ring, may of solid good contain  
 More plenty than the sun that barren shines,  
 Whose virtue on itself works no effect, 95  
 But in the fruitful earth ; there first receiv'd,  
 His beams, unactive else, their vigour find.  
 Yet not to earth are those bright luminaries  
 Officious, but to thee, earth's habitant.  
 And for the heav'n's wide circuit, let it speak 100  
 The Maker's high magnificence, who built  
 So spacious, and his line stretch'd out so far ;  
 That man may know he dwells not in his own ;  
 An edifice too large for him to fill,  
 Lodg'd in a small partition ; and the rest 105  
 Ordain'd for uses to his Lord best known.  
 The swiftness of those circles attribute,  
 Though numberless, to his omnipotence,  
 That to corporeal substances could add  
 Speed almost spiritual : me thou think'st not slow,  
 Who since the morning-hour set out from heav'n,  
 Where God resides, and ere mid-day arrived 112  
 In Eden ; distance inexpressible  
 By numbers that have name. But this I urge,  
 Admitting motion in the heav'n's, to show 115  
 Invalid that which thee to doubt it mov'd :  
 Not that I so affirm, though so it seem  
 To thee who hast thy dwelling here on earth.  
 God, to remove his ways from human sense,  
 Plac'd heav'n from earth so far, that earthly sight,  
 If it presume, might err in things too high, 121  
 And no advantage gain. What if the sun  
 Be centre to the world, and other stars,  
 By his attractive virtue and their own  
 Incited, dance about him various rounds ? 125  
 Their wand'ring course now high, now low, then hid,

L. 124. *By his attractive virtue, &c.*] It appears by this passage,  
 that Milton was acquainted, in some measure, with the doctrine of  
 attraction, several years before Sir Isaac Newton published his *Prin-*  
*cipia*. Newton.



Progressive, retrograde, or standing still,  
 In six thou see'st: and what if sev'nth to these  
 The planet earth, so stedfast though she seem,  
 Insensibly three different motions move? 130  
 Which else to several spheres thou must ascribe,  
 Mov'd contrary with thwart obliquities;  
 Or save the sun his labour, and that swift  
 Nocturnal and diurnal rhomb suppos'd,  
 Invisible else above all stars, the wheel 135  
 Of day and night; which needs not thy belief,  
 If earth, industrious of herself, fetch day  
 Travelling east, and with her part averse  
 From the sun's beam meet night, her other part  
 Still luminous by his ray. What if that light, 140  
 Sent from her through the wide transpicious air,  
 To the terrestrial moon be as a star,  
 Enlight'ning her by day, as she by night  
 This earth? reciprocal, if land be there,  
 Fields and inhabitants. Her spots thou see'st 145  
 As clouds, and clouds may rain, and rain produce  
 Fruits in her soften'd soil, for some to eat  
 Allotted there; and other suns, perhaps,  
 With their attendant moons, thou wilt descry  
 Communicating male and female light; 150  
 Which two great sexes animate the world,  
 Stor'd in each orb perhaps with some that live.  
 For such vast room in nature unpossess'd

L. 130. *Three.*] i. e. the diurnal, the annual, and the motion on her own axis.

L. 145.—*Her spots thou see'st*  
*As clouds.*] It seems by this and by another passage, B. V. l. 419. as if our author thought that the spots in the moon were clouds and vapours: But the most probable opinion is, that they are here seas and waters, which reflect only part of the sun's rays; and absorb the rest. They cannot possibly be clouds and vapours, because they are observed to be fixed and permanent. But (as Dr. Pearce observes,) Mr. Auzout, in the Philosophical Transactions for the year 1666, thought that he had observed some difference between the spots of the moon as they then appeared, and as they are described to have appeared long before: And Milton, who wrote this poem about that time, might approve of Auzout's observation, though others do not. *Newton.*

By living soul, desert and desolate,  
 Only to shine, yet scarce to contribute 155  
 Each orb a glimpse of light, convey'd so far  
 Down to this habitable, which returns  
 Light back to them, is obvious to dispute.  
 But whether thus these things, or whether not  
 Whether the sun predominant in heaven, 160  
 Rise on the earth, or earth rise on the sun;  
 He from the east his flaming road begin,  
 Or she from west her silent course advance,  
 With inoffensive pace, that spinning sleeps  
 On her soft axle, while she paces even, 165  
 And bears thee soft with the smooth air along;  
 Solicit not thy thoughts with matters hid;  
 Leave them to God above; him serve, and fear:  
 Of other creatures, as him pleases best,  
 Where-ever plac'd, let him dispose: joy thou 170  
 In what he gives to thee, this Paradise,  
 And thy fair Eve; heav'n is for thee too high,  
 To know what passes there; be lowly wise:  
 Think only what concerns thee, and thy being;  
 Dream not of other worlds, what creatures there 175  
 Live, in what state, condition, or degree,  
 Contented that thus far hath been reveal'd,  
 Not of earth only, but of highest heaven.

To whom thus Adam, clear'd of doubt, reply'd:  
 How fully hast thou satisfy'd me, pure 180  
 Intelligence of heaven, angel serene,  
 And freed from intricacies, taught to live  
 The easiest way, nor with perplexing thoughts  
 To interrupt the sweet of life, from which  
 God hath bid dwell far off all anxious cares, 185  
 And not molest us, unless we ourselves  
 Seek them with wan'dring thoughts, and notions vain.  
 But apt the mind or fancy is to rove  
 Uncheck'd, and of her roving is no end;  
 Till warn'd, or by experience taught, she learn, 190  
 That not to know at large of things remote  
 From use, obscure and subtle, but to know

That which before us lies in daily life,  
Is the prime wisdom : what is more, is fume,  
Or emptiness, or fond impertinence, 195  
And renders us, in things that most concern,  
Unpractis'd, unprepar'd, and still to seek.

Therefore from this high pitch let us descend  
A lower flight, and speak of things at hand  
Useful, whence haply mention may arise 200  
Of something not unseasonable to ask,  
By suff'rance, and thy wonted favour deign'd.

Thee I have heard relating what was done  
Ere my remembrance : now hear me relate  
My story, which perhaps thou hast not heard ; 205  
And day is yet not spent ; 'till then thou seest  
How subtly to detain thee I devise,  
Inviting thee to hear while I relate,  
Fond, were it not in hope of thy reply :  
For while I sit with thee, I seem in heaven ; 210  
And sweeter thy discourse is to my ear  
Than fruits of palm-tree, pleasantest to thirst  
And hunger both, from labour, at the hour  
Of sweet repast : they satiate, and soon fill,  
Though pleasant ; but thy words, with grace divine  
Imbu'd, bring to their sweetness no satiety. 216

To whom thus Raphael answer'd heavenly meek :  
Nor are thy lips ungraceful, fire of men,  
Nor tongue ineloquent ; for God on thee  
Abundantly his gifts hath also pour'd, 220  
Inward, and outward both, his image fair :  
Speaking or mute, all comeliness and grace  
Attends thee ; and each word each motion forms ;  
Nor less think we in heav'n of thee on earth  
Than of our fellow-servant, and inquire 225  
Gladly into the ways of God with man :  
For God we see hath honour'd thee, and set  
On man his equal love. Say therefore on ;  
For I that day was absent, as besel,  
Bound on a voyage uncouth and obscure, 230  
Far on excursion tow'ard the gates of hell ;

Squar'd in full legion, (such command we had),  
To see that none thence issued forth a spy,  
Or enemy, while God was in his work ;  
Lest he, incens'd at such eruption bold, 235  
Destruction with creation might have mix'd.  
Not that they durst without his leave attempt ;  
But us he sends upon his high behests  
For state, as Sov'reign King, and to inure  
Our prompt obedience. Fast we found, fast shut 240  
The dismal gates, and barricado'd strong ;  
But long e're our approaching, heard within  
Noise, other than the sound of dance or song,  
Torment, and loud lament, and furious rage.  
Glad we return'd up to the coasts of light 245  
Ere Sabbath-evening : so we had in charge.  
But thy relation now ; for I attend,  
Pleas'd with thy words, no less than thou with mine.  
So spake the godlike Pow'r, and thus our fire :  
For man to tell how human life began 250  
Is hard ; for who himself beginning knew ?  
Desire with thee still longer to converse  
Induc'd me. As new wak'd from soundest sleep,  
Soft on the flow'ry herb I found me laid  
In balmy sweat, which with his beams the sun 255  
Soon dry'd, and on the reeking moisture fed.  
Strait toward heaven my wond'ring eyes I turn'd,  
And gaz'd a while the ample sky ; till rais'd  
By quick instinctive motion, up I sprung,  
As thitherward endeavouring, and upright 260  
Stood on my feet. About me round I saw  
Hill, dale, and shady woods, and sunny plains,  
And liquid lapse of murm'ring streams : by these,  
Creatures that liv'd, and mov'd, and walk'd, or flew,  
Birds on the branches warbling ; all things smil'd,  
With fragrance and with joy my heart o'erflow'd. 266  
Myself I then perus'd, and limb by limb.  
Survey'd ; and sometimes went, and sometimes ran  
With supple joints, as lively vigour led :  
But who I was, or where, or from what cause, 270



Knew not ; to speak I try'd, and forthwith spake ;  
 My tongue obey'd, and readily could name  
 Whate'er I saw. Thou sun, said I, fair light,  
 And thou enlighten'd earth, so fresh and gay,  
 Ye hills and dales, ye rivers, woods, and plains, 275  
 And ye that live and move, fair creatures, tell,  
 Tell, if ye saw, how came I thus, how here ?  
 Not of myself ; by some great maker then,  
 In goodness and in power pre-eminent :  
 Tell me, how may I know him, how adore, 280  
 From whom I have that thus I move and live,  
 And feel that I am happier than I know.  
 While thus I call'd, and stray'd I knew not whither,  
 From whence I first drew air, and first beheld  
 This happy light ; when answer none return'd, 285  
 On a green shady bank, profuse of flow'rs,  
 Pensive I sat me down ; there gentle sleep  
 First found me, and with soft oppression seiz'd  
 My droused sense, untroubled, though I thought  
 I then was passing to my former state 290  
 Insensible, and forthwith to dissolve :  
 When suddenly stood at my head a dream,  
 Whose inward apparition gently mov'd  
 My fancy to believe I yet had being, 294  
 And liv'd. One came, methought, of shape divine,  
 And said, thy mansion wants thee, Adam, rise,  
 First man, of men innumerable ordain'd  
 First father ; call'd by thee, I come thy guide  
 To the garden of bliss, thy seat prepar'd.  
 So saying, by the hand he took me rais'd ; 300  
 And over fields and waters, as in air,  
 Smooth sliding without step, last led me up  
 A woody mountain, whose high top was plain,  
 A circuit wide, inclos'd, with goodliest trees  
 Planted, with walks, and bow'rs, that what I saw 305  
 Of earth before scarce pleasant seem'd. Each tree  
 Loaden with fairest fruit, that hung to th' eye  
 Tempting, stirr'd in me sudden appetite  
 To pluck and eat ; whereat I wak'd, and found  
 Before mine eyes all real, as the dream 310

Had lively shadow'd. Here had new begun  
 My wand'ring, had not he who was my guide  
 Up hither, from among the trees appear'd,  
 Presence divine ! Rejoicing, but with awe,  
 In adoration at his feet I fell 315  
 Submits: he rear'd me, and whom thou fought'st I am  
 Said mildly, Author of all this thou seest  
 Above, or round about thee, or beneath.  
 This paradise I give thee ; count it thine  
 To till and keep, and of the fruit to eat: 320  
 Of every tree that in the garden grows  
 Eat freely with glad heart ; fear here no dearth :  
 But of the tree whose operation brings  
 Knowledge of good and evil, which I have set  
 The pledge of thy obedience and thy faith, 325  
 Amid the garden by the Tree of Life,  
 Remember what I warn thee ! shun to taste,  
 And shun the bitter consequence: for know,  
 The day thou eat'st thereof, my sole command  
 Transgress'd, inevitably thou shalt die, 330  
 From that day mortal ; and this happy state  
 Shalt lose, expell'd from hence into a world  
 Of woe and sorrow. Sternly he pronounced  
 The rigid interdiction, which resounds  
 Yet dreadful in mine ear, though in my choice 335  
 Not to incur ; but soon his clear aspect  
 Return'd, and gracious purpose thus renew'd :  
 Not only these fair bounds, but all the earth  
 To thee and to thy race I give ; as lords  
 Possess it, and all things that therein live, 340  
 Or live in sea, or air, beast, fish, and fowl.  
 In sign whereof, each bird and beast behold  
 After their kinds : I bring them to receive  
 From thee their names, and pay thee fealty

L. 323. *But of the Tree, &c.]* This being the great hinge on which the whole poem turns, Milton has marked it strongly. *But of the Tree—Remember what I warn thee—* he dwells, expatiates upon it, from l. 323. to l. 336. repeating, enforcing, fixing every word: it is all nerve and energy. *Richardson.*

With low subjection : understand the same 345  
Of fish within their wat'ry residence,  
Not hither summon'd, since they cannot change  
Their element, to draw the thinner air.

As thus he spake, each bird and beast behold  
Approaching two and two ; these cowering low 350  
With blandishment, each bird stoop'd on his wing.  
I nam'd them as they pass'd, and understood  
Their nature ; with such knowledge God endu'd  
My sudden apprehension. But in these  
I found not what methought I wanted still ; 355  
And to the heavenly vision thus presum'd :

O by what name, for thou above all these,  
Above mankind, or ought than mankind higher,  
Surpassest far my naming ; how may I  
Adore thee, Author of this universe, 360  
And all this good to man ? for whose well-being  
So amply, and with hands so liberal,  
Thou hast provided all things : but with me  
I see not who partakes. In solitude  
What happiness, who can enjoy alone, 365  
Or all enjoying, what contentment find ?

Thus I presumptuous ; and the vision bright,  
As with a smile more brighten'd, thus reply'd :  
What call'st thou solitude ? Is not the earth  
With various living creatures, and the air, 370  
Replenish'd, and all these at thy command  
To come and play before thee ? Know'st thou not  
Their language and their ways ? they also know,  
And reason not contemptibly : with these  
Find pastime, and bear rule : thy realm is large. 375

L. 372.—*Know'st thou not*  
[*Their language and their ways ?*] That brutes have a kind of language among themselves, is evident and undeniable. There is a treatise in French of the languages of brutes : and our author supposes that Adam understood this language, and was of superior knowledge to any of his descendants ; and besides was assisted by inspiration, *with such knowledge God endued his sudden apprehension.* He is said by the school divines to have exceeded Solomon himself in knowledge. *Newton.*

So spake the universal Lord, and seem'd  
 So ord'ring: I, with leave of speech implor'd,  
 And humble deprecation, thus reply'd :

Let not my words offend thee, heav'nly Pow'r !  
 My Maker, be propitious while I speak ! 380

Hast thou not made me here thy substitute,  
 And these inferior far beneath me set ?

Among unequals what society  
 Can sort, what harmony, or true delight ?

Which must be mutual, in proportion due 385  
 Giv'n and receiv'd ; but in disparity

The one intense, the other still remiss,  
 Cannot well suit with either, but soon prove

Tedious alike. Of fellowship I speak  
 Such as I seek, fit to participate 390

All rational delight, wherein the brute  
 Cannot be human consort : they rejoice

Each with their kind, lion with lions,   
 So fitly them in pairs thou hast combin'd ;

Much less can bird with beast, or fish with fowl 395  
 So well converse, nor with the ox the ape :

Worse, then, can man with beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd :  
 A nice and subtle happiness I see

Thou to thyself propos'st, in the choice 400  
 Of thy associates, Adam, and wilt taste

No pleasure, though in pleasure, solitary.  
 What think'st thou then of me, and this my state?

Seem I to thee sufficiently possess'd  
 Of happiness, or not ? who am alone 405

From all eternity ; for none I know  
 Second to me, or like ; equal much less.

How have I then with whom to hold converse,

L. 396. *Ape.*] Sax. i. e. *a monkey*. There are several sorts of them ; baboons and monkeys have tails, which the ape wants. It is the mimick of mankind. The ancients believed this creature came nearest to the human species of all other animals ; but the chimpanze found lately in Africa comes nearer by far to the resemblance of man and woman.



Save with the creatures which I made, and those  
To me inferior, infinite descents 410  
Beneath what other creatures are to thee?

He ceas'd; I lowly answer'd: To attain  
The height and depth of thy eternal ways,  
All human thoughts come short, Supreme of things!  
Thou in thyself art perfect, and in thee 415

Is no deficiency found: not so is man,  
But in degree; the cause of his desire  
By conversation with his like to help,  
Or solace his defects. No need that thou  
Shouldst propagate, already infinite, 420  
And through all numbers absolute, though ONE:

But man by number is to manifest  
His single imperfection, and beget  
Like of his like, his image multiply'd,  
In unity defective; which requires 425  
Collateral love, and dearest amity.

Thou in thy secrecy, although alone,  
Best with thyself accompany'd, seek'st not  
Social communication; yet so pleas'd,  
Canst raise thy creature to what height thou wilt 430  
Of union or communion, deify'd:

I by conversing cannot these erect  
From prone, nor in their ways complacence find.

Thus I embolden'd spake, and freedom us'd  
Permissive, and acceptance found; which gain'd 435  
This answer from the gracious voice divine:

Thus far to try thee, Adam, I was pleas'd;  
And find thee knowing, not of beasts alone,  
Which thou hast rightly nam'd, but of thyself,  
Expressing well the spi'rit within thee free, 440

My image, not imparted to the brute;  
Whose fellowship therefore unmeet for thee  
Good reason was thou freely shouldst dislike;  
And be so minded still: I, e're thou spok'st,  
Knew it not good for man to be alone; 445  
And no such company as then thou saw'st  
Intended thee, for trial only brought,

To see how thou couldst judge of fit and meet :  
What next I bring shall please thee, be assur'd,  
Thy likeness, thy fit help, thy other self, 450  
Thy wish, exactly to thy heart's desire.

He ended, or I heard no more ; for now  
My earthly by his heav'nly overpower'd,  
Which it had long flood under, strain'd to th' height  
In that celestial colloquy sublime, 455

As with an object that excels the sense,  
Dazzled and spent, sunk down, and sought repair  
Of sleep, which instantly fell on me, call'd  
By nature as in aid, and clos'd mine eyes.  
Mine eyes he clos'd, but open left the cell 460  
Of fancy, my internal sight ; by which

Abstract as in a trance methought I saw,  
Though sleeping, where I lay, and saw the shape  
Still glorious before whom awake I stood ;  
Who stooping open'd my left side, and took 465  
From thence a rib, with cordial spirits warm,  
And life-blood streaming fresh ; wide was the wound,  
But suddenly with flesh fill'd up, and heal'd.

The rib he form'd and fashion'd with his hands :  
Under his forming hands a creature grew, 470  
Manlike, but different sex ; so lovely fair,  
That what seem'd fair in all the world, seem'd now  
Mean, or in her summ'd up, in her contain'd,  
And in her looks ; which from that time infus'd  
Sweetness into my heart, unselt before, 475

And into all things from her air inspir'd  
The spi'rit of love, and amorous delight.  
She disappear'd, and left me dark ; I wak'd  
To find her, or for ever to deplore

Her loss, and other pleasures all abjure : 480  
When, out of hope, behold her ! nor far off,  
Such as I saw her in my dream, adorn'd  
With what all earth or heaven could bestow

To make her amiable : on she came,  
Led by her heav'nly Maker, though unseen, 485  
And guided by his voice, nor uninform'd

Of nuptial sanctity and marriage-rites :  
 Grace was in all her steps, heav'n in her eye,  
 In every gesture dignity and love!  
 I overjoy'd could not forbear aloud : 490

This turn hath made amends ! Thou hast fulfill'd  
 Thy words, Creator bounteous and benign !  
 Giver of all things fair ! but fairest this  
 Of all thy gifts ! nor enviest. I now see  
 Bone of my bone, flesh of my flesh, myself, 595  
 Before me ; Woman is her name, of man  
 Extracted : for this cause he shall forego  
 Father and mother, and to' his wife adhere ;  
 And they shall be one flesh, one heart one soul.

She heard me thus ; and though divinely brought,  
 Yet innocence, and virgin modesty,  
 Her virtue, and the conscience of her worth,  
 That would be woo'd, and not unsought be won,  
 Not obvious, not obtrusive, but retir'd,  
 The more desireable ; or, to say all, 505  
 Nature herself, though pure of sinful thought,  
 Wrought in her so, that seeing me, she turn'd :  
 I follow'd her ; she what was honour knew,  
 And with obsequious majesty approv'd  
 My pleaded reason. To the nuptial bow'r 510  
 I led her, blushing like the morn : all heav'n,  
 And happy constellations, on that hour  
 Shed their selectest influence ; the earth  
 Gave sign of gratulation, and each hill ;  
 Joyous the birds ; fresh gales and gentle airs 515  
 Whisper'd it to the woods, and from their wings  
 Flung rose, flung odours from the spicy shrub,  
 Disporting, till the amorous bird of night  
 Sung spousal, and bid haste the ev'ning star  
 On his hill-top, to light the bridal lamp. 520

Thus I have told thee all my state, and brought  
 My story to the sum of earthly bliss

L. 496. *Woman.*] Sax. q. d. *the womb of man, or, the woe of man*  
 because of the sin and misery she has brought upon man.

Which I enjoy ; and must confess to find  
 In all things else delight indeed ; but such  
 As us'd or not, works in the mind no change, 525  
 Nor vehement desire ; these delicacies  
 I mean, of taste, sight, smell, herbs, fruits, and flow'rs,  
 Walks, and the melody of birds : but here  
 Far otherwise, transported I behold,  
 Transported touch ; here passion first I felt, 530  
 Commotion strange, in all enjoyments else  
 Superior and unmov'd, here only weak,  
 Against the charm of beauty's pow'rful glance.  
 Or nature fail'd in me, and left some part  
 Not proof enough such object to sustain ; 535  
 Or from my side subducting, took perhaps  
 More than enough ; at least on her bestowed  
 Too much of ornament, in outward show  
 Elaborate, of inward less exact.  
 For well I understand in the prime end 540  
 Of nature her th' inferior ; in the mind,  
 And inward faculties, which most excel ;  
 In outward also her resembling less.  
 His image who made both, and less expressing  
 The character of that dominion given 545  
 O'er other creatures : yet when I approach  
 Her loveliness, so absolute she seems,  
 And in herself complete, so well to know  
 Her own, that what she wills to do or say,  
 Seems wisest, virtuousest, discreetest, best ; 550  
 All higher knowledge in her presence falls  
 Degraded ; wisdom in discourse with her  
 Loses discount'nanc'd, and like folly shows ;  
 Authority and reason on her wait,  
 As one intended first, not after made 555  
 Occasionally ; and, to consummate all,  
 Greatness of mind, and nobleness, their seat  
 Build in her loveliest, and create an awe  
 About her, as a guard angelick plac'd.

To whom the angel with contracted brow : 560  
 Accuse not nature, she hath done her part ;



Do thou but thine ; and be not diffident  
 Of wisdom ; she deserts thee not, if thou  
 Dismisſs not her, when moſt thou need'ſt her nigh ;  
 By attributing over-much to things 565  
 Leſs excellent, as thou thyſelf perceiv'ſt.  
 For what admir'ſt thou, what transports thee ſo ?  
 An outſide ? fair, no doubt, and worthy well  
 Thy cheriſhing, thy honouring, and thy love ;  
 Not thy ſubjection. Weigh with her thyſelf ; 570  
 Then value : oft-times nothing profits more  
 Than ſelf-eſteem, grounded on juſt and right  
 Well-manag'd ; of that ſkill the more thou know'ſt,  
 The more ſhe will acknowledge thee her head,  
 And to realities yield all her ſhows : 575  
 Made ſo adorn for thy delight the more,  
 So awful, that with honour thou may'ſt love  
 Thy mate, who ſees when thou art ſeen leaſt wiſe.  
 But if the ſenſe of touch, whereby mankind  
 Is propagated ſeem ſuch dear delight 580  
 Beyond all other, think the ſame vouchſaf'd  
 To cattle and each beaſt ; which would not be  
 To them made common, and divulg'd, if ought  
 Therein enjoy'd were worthy to ſubdue  
 The ſoul of man, or paſſion in him move. 585  
 What high'er in her ſociety thou find'ſt  
 Attractive, human, rational, love ſtill ;  
 In loving thou doſt well, in paſſion not ;  
 Wherein true love conſiſts not : love refines  
 The thoughts, and heart enlarges ; hath his ſeat 590  
 In reaſ'on, and is judicious ; is the ſcale  
 By which to heav'nly love thou may'ſt aſcend ;  
 Not ſunk in carnal pleaſure : for which cauſe  
 Among the beaſts no mate for thee was found.  
 To whom thus half abaſh'd Adam reply'd : 595

L. 591.—*and is judicious.*] To be judicious, means here to chooſe proper qualities in Eve for the object of love ; to love her only for what is truly amiable ; not for the ſenſe of touch whereby mankind is propagated. l. 579, &c. but for what Adam found higher in her ſociety, man and rational, l. 586, &c. Pearce.

Neither her outside form'd so fair, nor ought  
 In procreation common to all kinds,  
 (Though higher of the genial bed by far,  
 And with mysterious reverence I deem),  
 So much delights me, as those graceful acts, 600  
 Those thousand decencies that daily flow  
 From all her words and actions mix'd with love  
 And sweet compliance, which declare unfeign'd  
 Union of mind, or in us both one soul;  
 Harmony to behold in wedded pair 605  
 More grateful than harmonious sound to th' ear.  
 Yet these subject not : I to thee disclose  
 What inward thence I feel ; not therefore foil'd,  
 Who meet with various objects, from the sense  
 Variously representing ; yet still free 610  
 Approve the best, and follow what I approve.  
 To love thou blam'st me not ; for love, thou say'st,  
 Leads up to heav'n ; is both the way and guide :  
 Bear with me then, if lawful what I ask :  
 Love not the heav'nly spirits, and how their love  
 Express they, by looks only', or do they mix 616  
 Irradiance, virtual or immediate touch ?

To whom the angel, with a smile that glow'd  
 Celestial rosy red, love's proper hue,  
 Answer'd : Let it suffice thee that thou know'st 620  
 Us happy', and without love no happiness.  
 Whatever pure thou in the body' enjoy'st,  
 (And pure thou wert created), we enjoy  
 In eminence, and obstacle find none.  
 Of membrane, joint, or limb, exclusive bars ; 625

L. 598. *Though higher of the genial bed by far.*] The *genial bed*, so  
 Horace, Epist. 1. l. 87. *lectus genialis*. And with *mysterious reverence*  
*I deem*. He had applied this epithet to marriage before, in B. iv.  
 l. 743.

—Nor Eve the rites

*Mysterious* of connubial love refus'd :

And again, l. 750

Hail wedded love, *mysterious* law.

He means by it something that was not proper to be divulged, but  
 ought to be kept in religious silence, and revered like the mysteries,  
*Newton.*

Easier than air with air, if spi'rits embrace,  
 Total they mix; union of pure with pure  
 Desiring; nor restrain'd conveyance need,  
 As flesh to mix with flesh, or soul with soul.  
 But I can now no more: the parting sun      630  
 Beyond the earth's green cape and verdant illes  
 Hesperian sets, my signal to depart.  
 Be strong, live happy', and love! but first of all,  
 Him, whom to love is to obey, and keep  
 His great command: take heed lest passion sway      635  
 Thy judgement to do ought, which else free-will  
 Would not admit: thine, and of all thy sons,  
 The weal or woe in thee is plac'd; beware!  
 I in thy persevering shall rejoice,  
 And all the blest'd. Stand fast! to stand, or fall,  
 Free in thine own arbitrement it lies:  
 Perfect within, no outward aid require;  
 And all temptation to transgress repel.

So saying, he arose; whom Adam thus  
 Follow'd with benediction. Since to part,      645  
 Go heav'nly guest, ethereal messenger,  
 Sent from whose sov'reign goodness I adore.  
 Gentle to me, and affable, hath been  
 Thy condescension, and shall be' honour'd ever  
 With grateful memory: thou to mankind      650  
 Be good and friendly still, and oft return.

So parted they; the angel up to heav'n  
 From the thick shade, and Adam to his bow'r.

*End of BOOK EIGHTH.*

## The ARGUMENT of Book IX.

*SATAN, having compassed the earth, with meditated guile returns as a mist by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the Morning go forth to their labours; which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone: Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields. The serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech, and such understanding, not till now; the serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden: the serpent now grown bolder, with many wiles and arguments induces her at length to eat; she, pleased with the taste, deliberates a while whether to impart thereof to Adam or not; at last brings him of the fruit, relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her; and, extenuating the trespass, eats also of the fruit: the effects thereof in them both; they seek to cover their nakedness; then fall to variance, and accusation of one another.*



# PARADISE LOST.

## BOOK IX.

**N**O more of talk where God or angel guest  
With man, as with his friend, familiar us'd  
To sit indulgent, and with him partake  
Rural repast, permitting him the while  
Venial discourse unblam'd. I now must change 5  
Those notes to tragick ; foul distrust, and breach  
Disloyal on the part of man, revolt,  
And disobedience ; on the part of heav'n  
Now alienated, distance and distaste,  
Anger and just rebuke, and judgment giv'n, 10  
That brought into this world a world of woe,  
Sin, and her shadow Death, and Misery  
Death's harbinger : Sad task, yet argument  
Not less, but more heroic than the wrath  
Of stern Achilles on his foe pursu'd 15

L. 1. *No more of talk, &c.*] These prologues or prefaces of Milton to some of his books, speaking of his own person, lamenting his blindness, and preferring his subject to those of Homer and Virgil, and the greatest poets before him, are condemned by some criticks : and it must be allowed, that we find no such digression in the *Iliad* or *Aeneid* : it is a liberty that can be taken only by such a genius as Milton ; and I question whether it would have succeeded in any hands but his. As Monsieur Voltaire says upon the occasion, " I cannot but own, that an author is generally guilty of an unpardonable self-love, when he lays aside his subject, to descant upon his own person ; but that human frailty is to be forgiven in Milton ; nay, I am pleas'd with it."

L. 15. *Achilles.*] Lat. Gr. i. e. *without a lip* ; which was burnt when he was an infant ; or, *free from pain* ; because he was made invulnerable, by being dipped all over in the river Styx, except the heel, by which his mother held him. The son of Pelus king of Thessaly, and Thetis goddess of the sea ; the most valiant of all the Grecian heroes that went to the siege of Troy. After many heroic actions, he was slain by Paris, being shot in the heel.

Thrice fugitive about Troy wall ; or rage  
 Of Turnus for Lavinia difespoufed ;  
 Or Neptue's ire, or Juno's, that fo long  
 Perplex'd the Greek, and Cytherea's fon ;  
 If answerable ftyle I can obtain 20  
 Of my celestial patronefs, who deigns  
 Her nightly vifitation unimplor'd,  
 And dictates to me flumbering, or infpires  
 Eafy my unpremeditated verfe :  
 Since firft this fubject for heroic fong 25  
 Pleas'd me, long chufing, and beginning late ;  
 Not fedulous by nature to indite  
 Wars, hitherto the only argument  
 Heroic deem'd, chief maff'ry to diffeet  
 With long and tedious havock fabled knights 30  
 In battles feign'd ; the better fortitude  
 Of patience and heroic martyrdom  
 Unfong ; or to describe races and games,  
 Or tilting furniture, emblazon'd fhields,

L. 16. *Troy.*] from Tros, one of its kings, who enlarged it. An ancient city of Phrygia in the Leffer Asia, three miles from the Ægean fea, on the river Xanthus, near mount Ida. It was founded by Dardanus. A. M. 2574. Troy had only feven kings, viz. Teucer, Dardanus, Erythionius, Tros, Ilus, Laomedon, and Priamus, under whom it was burnt and razed by the Grecians, after a fiege of ten years, about A. M. 2766, 432 years before the building of Rome, 317 years after its firft founding, and 1183 before Chrift. There were no monuments of it to be feen in Strabo's time, and he lived in the reign of Tiberius the Emperor. The Trojans made divers colonies upon the Mediterranean fea.

L. 17. *Turnus.*] *Rutil.* An ancient king of the Rutilians, who were old inhabitants of Italy, long before the Latins. He was a brave champion ; but at laft engaging with Æneas, for the fake of Lavinia, was flain by him in a duel, as Livy, Florus, Juftin, and Virgil relate, which many learned authors have confuted fince.

L. 18. *Neptune.*] Lat. Gr. i. e. a *waſher* ; or from *Nephtin*, Heb. and Egypt. i. e. *maritime*. Hence Naphtuhim, a colony of the Egyptians defcended from Mizraim, who fettled upon the coafts of the Mediterranean fea, Gen. x. 13. whence the Greeks feigned this fable of Neptune the god of the fea.

L. 34. *Tilting.*] Sax. O. E. The running of armed men on horfe-back one againft another with fpears ; a diverſion much praftiſed among the ancients, and firft uſed at the old Nemean games in Greece.

Impresses quaint, caparifons, and steeds ; 35  
 Bases, and tinsel trappings, gorgeous knights  
 At joust and tourneament ; then, marshall'd feast  
 Serv'd up in hall, with sewers, and seneshalls ;  
 The skill of artifice or office mean,  
 Not that which justly gives heroic name 40  
 To person or to poem. Me of these  
 Nor skill'd nor studious, higher argument  
 Remains, sufficient of itself to raise  
 That name, unless an age too late, or cold  
 Climate, or years, damp my intended wing 45  
 Depress'd ; and much they may, if all be mine,  
 Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star  
 Of Hesperus, whose office is to bring  
 Twilight upon the earth, short arbiter 50  
 'Twixt day and night ; and now from end to end  
 Night's hemisphere had veil'd th' horizon round,  
 When Satan, who late fled before the threats  
 Of Gabriel out of Eden, now improv'd  
 In meditated fraud and malice, bent 55  
 On man's destruction, maugre what might hap  
 Of heavier on himself, fearless return'd.  
 By night he fled, and at midnight return'd  
 From compassing the earth, cautious of day,  
 Since Uriel, regent of the sun, descry'd 60  
 His entrance, and forewarn'd the Cherubim  
 That kept their watch ; thence full of anguish driv'n,  
 The space of sev'n continu'd nights he rode

L. 37. *Tourneament.*] Fr. Ital. i.e. *a turning round* ; a concourse ; a military diversion. Turning, jousting, and fighting on horseback.

L. 63. *The space of seven continu'd nights he rode With darkness, &c.*] It was about noon that Satan came to the earth, and having been discovered by Uriel, he was driven out of Paradise the same night, as we read in book fourth. From that time he was a whole week in continual darkness, for fear of another discovery. *Thrice the equinoctial line he circled* ; he travelled on with the night three times round the equator ; he was three days moving round from east to west, as the sun does, but always on the opposite side of the globe, in darkness. *Newton.*

With darkness; thrice the equinoctial line  
 He circled; four times cross'd the car of night 65  
 From pole to pole, traversing each colure:  
 On th' eighth return'd, and on the coast averse  
 From entrance or Cherubic watch, by stealth  
 Found unsuspected way. There was a place, 69  
 Now not, though sin, not time, first wrought the  
 Where Tigris, at the foot of Paradise, (change  
 Into a gulph shot under ground, till part  
 Rose up a fountain by the Tree of Life:  
 In with the river sunk, and with it rose  
 Satan, involv'd in rising mist; then sought 75  
 Where to lie hid: sea he had search'd, and land,  
 From Æden over Pontus, and the pool  
 Mæotis, up beyond the river Ob;  
 Downward as far antarctick; and in length  
 West from Orontes to the ocean barr'd 80  
 At Darien, thence to the land where flows  
 Ganges and Indus. Thus the orb he roam'd  
 With narrow search, and with inspection deep  
 Consider'd ev'ry creature, which of all  
 Most opportune might serve his wiles; and found  
 The serpent subtlest beast of all the field. 85  
 Him after long debate, irresolute

L. 71. *Tigris.*] A Persian and Median word, from the Heb. i. e. *an arrow or dart*, because of the rapidity of its course; therefore, Dionysius calls it the most rapid of all rivers in the world; *Perf.* 1. line 778. It riseth in mount Ararat or Niphates in Armenia, parts Mesopotamia and Assyria, runs by Babylon, and a little below Bagdad joins the river Euphrates.

L. 78. *Mæotis.*] Lat. Gr. i. e. *the mother or nurse of the sea*; because it is the source or original spring of the Pontus. It is a lake on the coast of Crim Tartary, into which the river Tanais runneth, and parts Europe from Asia, on that side. In the deepest parts it is not above eighteen feet deep.

Ibid. *Ob.*] By a figure of grammar, In Latin *Obba*, or *Obbius*; Perf. Tartar. *extension, wideness*; because it is a broad river. A vast river, which parts Siberia and Tartary from Russia.

L. 81. *Darien.*] *American.* A neck of land eighteen, and in some places no more than twelve leagues over from east to west, upon the river Darien, between the gulph of Mexico and the South Sea; therefore the Spaniards attempted to cut it; but they could not perfect it. It joineth North and South America.



Of thoughts revolv'd, his final sentence chose  
 Fit vessel, fittest imp of fraud, in whom  
 To enter, and his dark suggestions hide 90  
 From sharpest sight : for in the wily snake  
 Whatever sleights none would suspicious mark,  
 As from his wit and native subtlety  
 Proceeding ; which in other beasts observ'd,  
 Doubt might beget of diabolick pow'r 95  
 Active within beyond the sense of brute.  
 Thus he resolv'd, but first from inward grief  
 His bursting passion into plaints thus pour'd :

O earth ! how like to heav'n ! if not preferr'd  
 More justly, seat worthier of gods, as built 100  
 With second thoughts, reforming what was old !  
 For what God after better worse would build ?  
 Terrestrial heav'n, danc'd round by other heav'ns  
 That shine, yet bear their bright officious lamps,  
 Light above light, for thee alone, as seems, 105  
 In thee concent'ring all their precious beams  
 Of sacred influence ! As God in heaven  
 Is centre, yet extends to all ; so thou  
 Cent'ring receiv'st from all those orbs : in thee,  
 Not in themselves, all their known virtue' appears  
 Productive in herb, plant, and nobler birth 111  
 Of creatures animate with gradual life  
 Of growth, sense, reason, all summ'd up in man.  
 With what delight could I have walk'd thee round,  
 If I could joy in ought, sweet interchange 115  
 Of hill, and valley, rivers, woods, and plains,  
 Now land, now sea, and shores with forest crown'd,  
 Rocks, dens, and caves ! But I in none of these  
 Find place or refuge ; and the more I see  
 Pleasures about me, so much more I feel 120  
 Torment within me', as from the hateful siege  
 Of contraries ; all good to me becomes  
 Bane ; and in heav'n much worse would be my state  
 But neither here seek I, no nor in heaven  
 To dwell, unless by mast'ring heav'n's Supreme ;  
 Nor hope to be myself less miserable 126

By what I seek, but others to make such  
As I, though thereby worse to me redound :  
For only in destroying I find ease  
To my relentless thoughts ; and him destroy'd, 130  
Or won to what may work his utter loss,  
For whom all this was made ; all this will soon  
Follow, as to him link'd in weal or woe ;  
In woe then ! that destruction wide may range :  
To me shall be the glory sole among 135  
Th' infernal pow'rs, in one day to have marr'd  
What he, Almighty styl'd, six nights and days  
Continu'd making ; and, who knows how long  
Before had been contriving ? though perhaps  
Not longer than since I, in one night, freed 140  
From servitude inglorious well nigh half  
Th' angelick name, and thinner left the throng  
Of his adorers : he, to be aveng'd,  
And to repair his numbers thus impair'd,  
Whether such virtue spent of old now fail'd 145  
More angels to create, if they at least  
Are his created, or, to spite us more,  
Determin'd to advance into our room  
A creature form'd of earth, and him endow,  
Exalted from so base original, 150  
With heav'nly spoils, our spoils : what he decreed,  
He' effected ; man he made, and for him built  
Magnificent this world, and earth his seat,  
Him lord pronounc'd, and, O indignity !  
Subjected to his service angel-wings, 155  
And flaming ministers to watch and tend  
Their earthly charge. Of these the vigilance  
I dread ; and to elude, thus wrapt in mist  
Of midnight vapour glide obscure, and pry  
In every bush and brake, where hap may find 160  
The serpent sleeping, in whose mazy folds  
To hide me, and the dark intent I bring.  
O foul descent ! that I, who erst contended  
With gods to sit the high'est, am now constrain'd  
Into a beast, and mix'd with bestial slime, 165

This essence to incarnate and imbrute,  
That to the height of deity aspir'd !  
But what will not ambition and revenge  
Descend to ? Who aspires, must down as low  
As high he soar'd, obnoxious, first or last, 170  
To basest things. Revenge, at first though sweet,  
Bitter ere long, back on itself recoils ;  
Let it ; I reckon not, so it light well aim'd,  
Since higher I fall short, on him who next  
Provokes my envy, this new favourite 175  
Of heav'n, this man of clay, son of despite,  
Whom, us the more to spite, his Maker rais'd  
From dust : spite then with spite is best repaid.

So saying, through each thicket, dank or dry,  
Like a black mist low creeping, he held on 180  
His midnight search, where soonest he might find  
The serpent : him fast sleeping soon he found  
In labyrinth of many a round self-roll'd,  
His head the midst, well stor'd with subtle wiles :  
Not yet in horrid shade or dismal den, 185  
Nor nocent yet, but on the grassy herb  
Fearless unfear'd he slept. In at his mouth  
The devil enter'd, and his brutal sense,  
In heart or head, possessing, soon inspir'd  
With act intelligential ; but his sleep 190  
Disturb'd not, waiting close th' approach of morn.

Now, when as sacred light began to dawn  
In Eden on the humid flow'rs, that breath'd  
Their morning incense, when all things that breathe,  
From th' earth's great altar send up silent praise 195  
To the Creator, and his nostrils fill  
With grateful smell, forth-came the human pair,

L. 192. *Now, when as sacred light, &c.*] The author gives us a description of the morning, which is wonderfully suitable to a divine poem, and peculiar to that first season of nature : he represents the earth, before it was cursed, as a great altar, breathing out its incense from all parts, and sending up a pleasant flavour to the nostrils of its Creator ; to which he adds a noble idea of Adam and Eve, as offering their morning worship. and filling up the universal concert of praise and adoration. *Addison.*

And join'd their vocal worship to the choir  
 Of creatures wanting voice; that done, partake  
 The season, prime for sweetest scents and airs : 200  
 Then commune how that day they best may ply  
 Their growing work ; for much their work outgrew  
 The hands dispatch of two gard'ning so wide.  
 And Eve first to her husband thus began :

Adam, well may we labour still to dress 205  
 This garden, still to tend plant, herb, and flow'r,  
 Our pleasant task injoin'd ; but till more hands  
 Aid us, the work under our labour grows,  
 Luxurious by restraint ; what we by day  
 Lop overgrown, or prune, or prop, or bind, 210  
 One night or two with wanton growth derides,  
 Tending to wild. Thou therefore now advise,  
 Or bear what to my mind first thoughts present :  
 Let us divide our labours ; thou where choice  
 Leads thee, or where most needs, whether to wind  
 The woodbine round this arbour, or direct  
 The clasping ivy where to climb ; while I  
 In yonder spring of roses intermix'd  
 With myrtle, find what to redress till noon :  
 For while so near each other thus all day 220  
 Our task we choose, what wonder if so near  
 Looks intervene, and smiles, or object new  
 Casual discourse draw on, which intermits  
 Our day's work, brought to little, though begun  
 Early, and th' hour of supper comes unearn'd 225

To whom mild answer Adam thus return'd :  
 Sole Eve, associate sole, to me beyond  
 Compare, above all living creatures dear ! (ploy'd,  
 Well hast thou motion'd, well thy thoughts em-  
 How we might best fulfil the work which here 230  
 God hath assign'd us ; nor of me shalt pass  
 Unprais'd ; for nothing lovelier can be found.

L. 200. *The season, prime for sweetest scents and airs.*] As Milton thus commends the morning, so he was himself an early riser. See what he says of himself in his *Apology for Smeetymnus*, p. 109. vol. I. edit. 1738.



In woman than to study household good,  
And good works in her husband to promote.  
Yet not so strictly hath our Lord impos'd 235  
Labour, as to debar us when we need  
Refreshment, whether food or talk between,  
Food of the mind, or this sweet intercourse  
Of looks and smiles; for smiles from reason flow,  
To brute deny'd, and are of love the food; 240  
Love, not the lowest end of human life.  
For not to irksome toil, but to delight  
He made us, and delight to reason join'd. (hands  
These paths and bow'rs doubt not but our joint  
Will keep from wilderness with ease, as wide 245  
As we need walk; till younger hands e're long  
Assist us. But if much converse perhaps  
Thee satiate, to short absence I could yield :  
For solitude sometimes is best society,  
And short retirement urges sweet return. 250  
But other doubt possesses me, lest harm  
Befal thee sever'd from me; for thou know'st  
What hath been warn'd us; what malicious foe  
Envyng our happiness, and of his own  
Despairing, seeks to work us woe and shame, 255  
By sly assault; and somewhere nigh at hand  
Watches, no doubt, with greedy hope to find  
His wish and best advantage, us asunder;  
Hopeless to circumvent us join'd, where each  
To other speedy aid might lend at need : 260  
Whether his first design be to withdraw  
Our fealty from God, or to disturb  
Conjugal love; than which perhaps no bliss  
Enjoy'd by us excites his envy more;  
Or this, or worse, leave not the faithful side 265  
That gave thee be'ing, still shades thee, and protects.  
The wife, where danger or dishonour lurks,  
Safest and seemliest by her husband stays,  
Who guards her, or with her the worst endures.  
To whom the virgin majesty of Eve, 270  
As one who loves, and some unkindness meets,

With sweet austere composure thus reply'd :  
    Offspring of heav'n and earth, and all earth's lord !  
That such an enemy we have, who seeks  
Our ruin, both by thee inform'd I learn, 275  
And from the parting angel overheard,  
As in a shady nook I stood behind,  
Just then return'd at shut of ev'ning flow'rs.  
But that thou shouldst my firmness therefore doubt  
To God or thee, because we have a foe 280  
May tempt it, I expected not to hear.  
His violence thou fear'st not, being such  
As we, not capable of death or pain,  
Can either not receive, or can repel.  
His fraud is then thy fear ; which plain infers 285  
Thy equal fear, that my firm faith and love  
Can by his fraud be shaken or seduc'd :  
Thoughts, which how found they harbour in thy breast,  
Adam, mishtought of her to thee so dear ?  
    To whom with healing words Adam reply'd : 290  
Daughter of God and man, immortal Eve !  
For such thou art, from sin and blame entire :  
Not diffident of thee do I dissuade  
Thy absence from my sight, but to avoid  
Th' attempt itself, intended by our foe. 295  
For he who tempts, though' in vain, at least asperges  
The tempted with dishonour foul, suppos'd  
Not incorruptible of faith, not proof  
Against temptation : thou thyself with scorn  
And anger wouldst resent the offer'd wrong, 300  
Though ineffectual found : misdeem not then,  
If such affront I labour to avert  
From thee alone, which on us both at once  
The enemy, though bold, will hardly dare ;  
Or daring, first on me th' assault shall light. 305  
Nor thou his malice and false guile contemn ;  
Subtle he needs must be, who could seduce  
Angels : nor think superfluous others' aid.  
I from the influence of thy looks receive  
Access in every virtue, in thy sight 310

More wise, more watchful, stronger, if need were  
 Of outward strength; while shame, thou looking on,  
 Shame to be overcome, or over-reach'd,  
 Would utmost vigour raise, and rais'd unite.  
 Why shouldst not thou like sense within thee feel 315  
 When I am present, and thy trial choose  
 With me, best witness of thy virtue try'd?

So spake domestick Adam in his care  
 And matrimonial love: but Eve, who thought  
 Less attributed to her faith sincere, 320  
 Thus her reply with accent sweet renew'd:

If this be our condition, thus to dwell  
 In narrow circuit, straiten'd by a foe,  
 Subtle or violent, we not endu'd  
 Single with like defence, where-ever met, 325  
 How are we happy, still in fear of harm?  
 But harm precedes not sin: only our foe  
 Tempting affronts us with his foul esteem  
 Of our integrity: his foul esteem  
 Sticks no dishonour on our front, but turns 330  
 Foul on himself: then wherefore shunn'd or fear'd  
 By us? who rather double honour gain  
 From his surmise prov'd false; find peace within,  
 Favour from heav'n, our witness, from th' event.  
 And what is faith, love, virtue unassay'd 335  
 Alone, without exterior help sustain'd?  
 Let us not then suspect our happy state  
 Left so imperfect by the Maker wise,  
 As not secure to single or combin'd:  
 Frail is our happiness, if this be so, 340  
 And Eden were no Eden, thus expos'd.

To whom thus Adam fervently reply'd:

L. 342. *To whom thus Adam fervently reply'd:*  
*O woman!* What Eve had just now said required some reprimand  
 from Adam, and it was necessary to describe him as in some degree  
 displeased: but what extreme delicacy has our author shown, in  
 choosing the word *fervently* to express it by! a term, which, though  
 it implies some emotion, yet carries nothing in its idea inconsistent  
 with that subserviency of the passions which subsisted before the fall.  
*Thyer.*

O woman ! best are all things as the will  
Of God ordain'd them : his creating hand  
Nothing imperfect or deficient left 345  
Of all that he created ; much less man,  
Or ought that might his happy state secure,  
Secure from outward force ; within himself  
The danger lies, yet lies within his pow'r :  
Against his will he can receive no harm. 350  
But God left free the will ; for what obeys  
Reason, is free ; and reason he made right,  
But bid her well beware, and still erect,  
Lest by some fair appearing good surpris'd,  
She dictate false, and misinform the will 355  
To do what God expressly hath forbid.  
Not then mistrust, but tender love, enjoins,  
That I should mind thee oft, and mind thou me.  
Firm we subsist, yet possible to swerve ;  
Since reason not impossibly may meet 360  
Some specious object by the foe suborn'd,  
And fall into deception unaware,  
Not keeping strictest watch, as she was warn'd.  
Seek not temptation then, which to avoid  
Were better, and most likely if from me 365  
Thou sever not : trial will come unsought.  
Wouldst thou approve thy constancy, approve  
First thy obedience ; th' other who can know,  
Not seeing thee attempted ? who attest ?  
But if thou think, trial unsought may find 370  
Us both securer than thus warn'd thou seem'st,  
Go ; for thy stay, not free, absents thee more ;  
Go in thy native innocence, rely  
On what thou hast of virtue, summon all,  
For God tow'ards thee hath done his part, do thine.  
So spake the patriarch of mankind ; but Eve 376  
Persisted, yet submiss, though last, reply'd :  
With thy permission then, and thus forewarn'd,  
Chiefly by what thy own last reasoning words  
Touch'd only, that our trial, when least sought, 380  
May find us both perhaps far less prepar'd,



The willinger I go ; nor much expect  
A foe so proud will first the weaker seek ;  
So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand her hand 385  
Soft she withdrew ; and like a wood-nymph light,  
Oread, or Dryad, or of Delia's train,  
Betook her to the groves : but Delia's self  
In gait surpass'd, and goddess-like deport ;  
Though not, as she, with bow and quiver arm'd, 390  
But with such gard'ning tools as art yet rude,  
Guileless of fire, had form'd, or angels brought.  
To Pales, or Pomona, thus adorn'd,  
Likest she seem'd, Pomona when she fled  
Vertumnus, or to Ceres in her prime, 395  
Yet virgin of Proserpina from Jove.  
Her long with ardent look his eye pursu'd  
Delighted, but desiring more her stay.  
Oft he to her his charge of quick return  
Repeated ; she to him as oft engag'd 400  
To be return'd by noon amid the bow'r,  
And all things in best order to invite  
Noontide repast, or afternoon's repose.  
O much deceiv'd, much failing, hapless Eve,  
Of thy presum'd return ! event perverse ! 405  
Thou never from that hour in Paradise  
Found'st either sweet repast, or sound repose ;  
Such ambush hid among sweet flow'rs and shades,  
Waited with hellish rancour imminent  
To intercept thy way, or send thee back 410  
Despoil'd of innocence, of faith, of blifs,  
For now, and since first break of dawn, the fiend,

L. 387. *Delia*,] or *Diana*; the daughter of Jupiter and Latona goddess of the woods, hunting, and virginity. The nymphs were her attendants.

L. 395. *Vertumnus*.] Lat. i. e. *the changing year*. A god among the old Romans, who fell in love with Pomona, and to obtain her, he turned himself into all forms. He was king of Tuscany, who taught men the art of gardening ; for which he was deified. This fable signifies the different seasons of the year. His feasts were celebrated at Rome, in the autumn ; wherein they thanked the god for preserving the fruits to maturity.

Mere serpent in appearance, forth was come,  
 And on his quest, where likeliest he might find  
 The only two of mankind, but in them 415  
 The whole included race, his purpos'd prey.  
 In bow'r and field he sought, where any tuft  
 Of grove or garden-plot more pleasant lay,  
 Their tendance, or plantation for delight;  
 By fountain or by shady rivulet 420  
 He sought them both, but wish'd his hap might find  
 Eve separate; he wish'd, but not with hope  
 Of what so seldom chanc'd; when to his wish,  
 Beyond his hope, Eve separate he spies,  
 Veil'd in a cloud of fragrance, where she stood, 425  
 Half-spy'd, so thick the roses bushing round  
 About her glow'd; oft stooping to support  
 Each flow'r of slender stalk, whose head though gay  
 Carnation, purple, azure, or speck'd with gold,  
 Hung drooping unsustain'd: them she upstays 430  
 Gently with myrtle band; mindless the while  
 Herself, though fairest unsupported flow'r,  
 From her best prop so far, and storm so high.  
 Nearer he drew, and many a walk travers'd  
 Of stateliest covert, cedar, pine, or palm; 435  
 Then voluble and bold, now hid, now seen  
 Among thick-woven arborets and flow'rs  
 Imborder'd on each bank, the hand of Eve:  
 Spot more delicious than those gardens feign'd,  
 Or of reviv'd Adonis, or renown'd 440  
 Alcinous, host of old Laertes' son;  
 Or that, not mystick, where the sapient king  
 Held dalliance with his fair Egyptian spouse.  
 Much he the place admir'd, the person more.  
 As one who long in populous city pent, 445  
 Where houses thick and sewers annoy the air,  
 Forth issuing on a summer's morn to breathe  
 Among the pleasant villages and farms

L. 441. Alcinous entertained Ulysses in his disasters, as Homer relates.

Adjoin'd, from each thing met conceives delight ;  
 The smell of grain, or tedded grafs, or kine, 450  
 Or dairy', each rural fight, each rural found ;  
 If chance, with nymph-like step, fair virgin pafs,  
 What pleasing seem'd, for her now pleases more,  
 She most, and in her look sums all delight :  
 Such pleasure took the serpent to behold 455  
 This flow'ry plat, the sweet recess of Eve  
 Thus early, thus alone : her heavenly form  
 Angelic, but more soft, and feminine,  
 Her graceful innocence, her ev'ry air  
 Of gesture, or least action, over-aw'd 460  
 His malice, and with rapine sweet bereav'd  
 His fierceness of the fierce intent it brought :  
 That space the evil one abstracted stood  
 From his own ev'il, and for the time remain'd  
 Stupidly good, of enmity disarm'd, 465  
 Of guile, of hate, of envy, of revenge,  
 But the hot hell that always in him burns,  
 Though in mid-heav'n, soon ended his delight ;  
 And tortures him now more, the more he sees  
 Of pleasure not for him ordain'd : then soon 470  
 Fierce hate he recollects, and all his thoughts  
 Of mischief, gratulating, thus excites :  
 Thoughts, whither have ye led me ! with what sweet  
 Compulsion thus transported, to forget  
 What hither brought us ! hate, not love, nor hope  
 Of Paradise for hell, hope here to taste 476  
 Of pleasure, but all pleasure to destroy,  
 Save what is in destroying : other joy  
 To me is lost. Then let me not let pass  
 Occasion which now smiles. Behold alone 480  
 The woman, opportune to all attempts ;  
 Her husband, for I view far round, not nigh,]  
 Whose higher intellectual more I shun,  
 And strength, of courage haughty, and of limb  
 Heroick built, though of terrestrial mould ; 485  
 Foe not formidable, exempt from wound ;  
 I not ; so much hath hell debas'd, and pain

Infeebled me, to what I was in heav'n.  
 She fair, divinely fair, fit love for gods,  
 Not terrible, though terror be in love 490  
 And beauty, not approach'd by stronger hate ;  
 Hate stronger, under shew of love well feign'd ;  
 The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd  
 In serpent, inmate bad, and toward Eve 495  
 Address'd his way : not with indented wave,  
 Prone on the ground, as since ; but on his rear,  
 Circular base of rising folds, that tower'd  
 Fold above fold, a surging maze ; his head  
 Crested aloft, and carbuncle his eyes ; 500  
 With burnish'd neck of verdant gold, erect  
 Amidst his circling spires, that on the grass  
 Floated redundant ; pleasing was his shape,  
 And lovely : never since of serpent kind  
 Lovelier ; not those that in Illyria chang'd 505  
 Hermione and Cadmus, or the god

L. 490. *Not terrible, though terror be in love  
 And beauty, not approach'd by stronger hate.*] Satan had been saying  
 that he dreaded Adam, such was his strength of body and mind,  
 and his own so debased from what it was in heaven : But Eve (he  
 goes on to say) is lovely, not terrible, though terror be in love and  
 beauty ; unless it be approached by a mind armed with hate as his  
 is ; a hate the greater, as it is disguised under dissembled love. An  
 excellent writer (Dr. Pearce) hath observed on this passage, that  
 " a beautiful woman is approached with terror, unless he who ap-  
 proaches her has a stronger hatred of her than her beauty can beget  
 love in him." *Richardson.*

Something like this in *Paradise Regained*, B. ii. l. 159.

— virgin majesty wit mild

And sweet allay'd, yet terrible t' approach. *Thyer.*

L. 506. *Hermione.*] Lat. Gr. from the Heb. i. e. *the east* ; from  
 mount Hermon, in the east of Canaan, where she was born. She  
 was the daughter of Mars and Venus, and the wife of Cadmus, of  
 which the poets made many fables.

*Ibid. Cadmus.*] Lat. Heb. Gr. i. e. *the east* ; an ancient Phenician,  
 born at Sidon, said to be the son, rather than the general, of Age-  
 nor, king of Phenicia, about A. M. 2660. But more likely, he was  
 a Cadomite, about mount Hermon. The Cadomites are mention-  
 ed, Gen. xv. 19. About the time of Joshua Cadmus fled from his  
 victorious arms, came into Greece, settled a colony of the old Phe-  
 nicians there ; built Thebes in Beotia, taught the Greeks the use of  
 letters, steel, copper, brass, and other arts ; for which he was high-  
 ly celebrated.



In Epidaurus ; nor to which transform'd  
 Ammonian Jove, or Capitoline was seen ;  
 He with Olympias, this with her who bore  
 Scipio the height of Rome. With tract oblique 510  
 At first, as one who sought access, but fear'd  
 To interrupt, side-long he works his way.  
 As when a ship by skilful steersman wrought  
 Nigh river's mouth or foreland, where the wind  
 Veers oft, as oft so steers, and shifts her sail : 515  
 So varied he, and of his tortuous train  
 Curl'd many a wanton wreath in sight of Eve,

L. 507. *Epidaurus*,] or *Epitaurus*; as Eustatius and Strabo call it; Lat. from the Gr. i. e. *near the bull*. An ancient city of Agria, a small region of the Peloponnesus or Morea, upon the Ægean sea, built by Darius, the son of Hystaspes, according to Pliny, *lib. vi. c. 27*.

L. 508. *Jupiter Ammon*.] Ham, the son of Noah, who had Africa for his share. In the hot sandy deserts of Lybia, a famous temple and oracle were erected to his memory, whom the Greeks called *Jupiter Ammon*.

*Ibid. Capitoline*,] of the *Capitol*; Lat. i. e. *the head of Tolus*, which was found buried there, when they dug for the foundation of it. The Capitol is the grand castle of Rome, where Jupiter Capitolinus was worshipped, in a most stately and rich temple, who, under the form of another serpent, is said to have conversed with the mother of Scipio Africanus.

L. 509. *Olympias*.] Lat. from the Gr. i. e. *all light*. Her first name was *Myrtalis*; Lat. Gr. i. e. *a myrtle tree*. *Justin, lib. 9. 7. 13*. the wife of Philip, King of Macedon, and mother of Alexander the Great: She is said to have conceived him, not of her own husband, but of another huge serpent. Hence the flattering Greeks persuaded Alexander, that Jupiter Hammon, in the form of a serpent, was his real father: therefore, he marched through the vast desert of Lybia to visit him; which the cunning priest confirmed, and called him *the son of Jupiter*. This is related by Justin, Pliny, Q. Curtius, &c.

L. 510. *Scipio*.] Lat. i. e. *a staff*. This was Publius Cornelius Scipio Africanus, who conquered Hannibal, razed Carthage, added Africa to the Roman Empire, and advanced it to the height of all its glory; for which the senate decreed, that he should be styled *the best man*.

*Ibid. Rome*.] Heb. i. e. *high*; being built on seven hills; or Gr. i. e. *strength and power*. The chief city of Italy upon both sides of the Tyber, ten miles from the sea, and 840 miles London; the seat of the Roman empire, and, for a long time, the mistress of the world; having had the greatest part of Europe, Asia, and Africa under her.

To lure her eye, She busied, heard the sound  
 Of rustling leaves; but minded not, as us'd  
 To such disport before her through the field, 520  
 From every beast, more duteous at her call,  
 Than at Circean call the herd disguis'd.  
 He bolder now, uncall'd before her stood,  
 But as in gaze admiring: oft he bow'd  
 His turret crest, and sleek enamell'd neck, 525  
 Fawning, and lick'd the ground whereon she trod.  
 His gentle dumb expression turn'd at length  
 The eye of Eve to mark his play; he glad  
 Of her attention gain'd, with serpent tongue  
 Organick, or impulse of vocal air, 530  
 His fraudulent temptation thus began:

Wonder not, sov'reign mistress, if perhaps  
 Thou canst who art sole wonder; much less arm  
 Thy looks, the heav'n of mildness, with disdain,  
 Displeas'd that I approach thee thus, and gaze 535  
 Infatiate; I thus single, nor have fear'd  
 Thy awful brow, more awful thus retir'd.  
 Fairest resemblance of thy Maker fair;  
 Thee all things living gaze on, all things thine  
 By gift, and thy celestial beauty' adore, 540  
 With ravishment beheld, there best beheld  
 Where universally admir'd: but here  
 In this inclosure wild, these beasts among,  
 Beholders rude, and shallow to discern  
 Half what in thee is fair, one man except, 545  
 Who sees thee? (and what is one) who shouldst be

L. 531. *His fraudulent temptation thus began.*] We see, by this first speech of Satan, what our author thought the most probable, the most natural, and the most successful way of beginning a temptation upon a woman, namely, flattery, extravagant admiration of her person, and fulsome commendations of her merit and beauty; and, by these means, engaging her attention, and so deluding her to her ruin. This speech is much of the same strain and spirit with that which Satan had made to her before in her dream, B. v. l. 37. &c.; and it had a fatal effect; for,

Into the heart of Eve his words made way.

To cry her up as a goddess, was the readiest way to make her a mere mortal. *Newton.*

A goddess among Gods, ador'd and serv'd  
By angels numberless, thy daily train.

So glaz'd the tempter, and his poem tun'd :  
Into the heart of Eve his words made way, 550  
Though at the voice much marvelling : at length,  
Not unamaz'd, she thus in answer spake.

What may this mean ? Language of man pronounc'd  
By tongue of brute, and human sense express'd ?  
The first at least of these I thought deny'd 555  
To beasts, whom God on their creation-day  
Created mute to all articulate sound :-

The latter I demur ; for in their looks  
Much reas'n, and in their actions, oft appears.  
The serpent, subtlest beast of all the field 560  
I knew, but not with human voice endu'd ;  
Redouble then this miracle, and say,  
How can'st thou speakable of mute, and how  
To me so friendly grown above the rest  
Of brutal kind that daily are in sight : 565  
Say, for such wonder claims attention due.

To whom the guileful tempter thus reply'd :  
Empress of this fair world, resplendent Eve,  
Easy it is to me to tell thee all (obey'd :  
What thou command'st, and right thou should'st be'  
I was at first as other beasts that graze 571  
The trodden herb, of abject thoughts and low,  
As with my food ; nor ought but food discern'd,  
Or sex, and apprehended nothing high :  
Till on a day roving the field, I chanc'd 575  
A goodly tree far distant to behold,  
Loaden with fruit of fairest colours mix'd,  
Ruddy and gold : I nearer drew to gaze ;  
When from the boughs a savoury odour blown,  
Grateful to appetite, more pleas'd my sense 580  
Than smell of sweetest fennel, or the teats  
Of ewe or goat, dropping with milk at ev'n,  
Unfuck'd of lamb or kid that tend their play.  
To satisfy the sharp desire I had  
Of tasting those fair apples, I resolv'd 585

Not to defer: hunger and thirst at once,  
Pow'rful persuaders! quicken'd at the scent  
Of that alluring fruit, urg'd me so keen.  
About the mossy trunk I wound me soon;  
(For high from ground, the branches would require  
Thy utmost reach, or Adam's) round the tree 591  
All other beasts that saw, with like desire  
Longing and envying stood, but could not reach.  
Amid the tree now got, where plenty hung  
Tempting so nigh, to pluck and eat my fill 595  
I spar'd not; for such pleasure till that hour,  
At feed, or fountain, never had I found!  
Sated at length, ere-long I might perceive  
Strange alteration in me, to degree  
Of reason in my inward pow'rs; and speech 600  
Wanted not long; though to this shape retain'd.  
Thenceforth to speculations, high or deep,  
I turn'd my thoughts; and with capacious mind,  
Consider'd all things visible in heav'n,  
Or earth, or middle; all things fair, and good: 605  
But all that fair, and good, in thy divine  
Semblance, in thy beauty's heav'nly ray,  
United I beheld: no fair to thine  
Equivalent or second! which compell'd  
Me thus, though importune perhaps, to come 610  
And gaze, and worship thee, of right declar'd  
Sov'reign of creatures, universal dame!

So talk'd the spirited fly snake: and Eve,  
Yet more amaz'd, unwary thus reply'd.

Serpent! thy over-praising leaves in doubt 615  
The virtue of that fruit, in thee first prov'd.  
But say, where grows the tree? from hence how far?  
For many are the trees of God that grow  
In Paradise, and various yet unknown  
To us; in such abundance lies our choice, 620  
As leaves a greater store of fruit untouch'd:  
Still hanging incorruptible, till men  
Grow up to their provision, and more hands  
Help to disburden nature of her birth.



To whom the wily adder blithe and glad : 625  
 Empress, the way is ready, and not long ;  
 Beyond a row of myrtles, on a flat,  
 Fast by a fountain, one small thicket past  
 Of blowing myrrh and balm : if thou accept  
 My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd  
 In tangles, and made intricate seem strait,  
 To mischief swift. Hope elevates, and joy  
 Brightens his crest, as when a wan'dring fire,  
 Compact of unctuous vapour, which the night 635  
 Condenses, and the cold environs round,  
 Kindled through agitation to a flame,  
 Which oft, they say, some evil spi'rit attends,  
 Hovering, and blazing with delusive light.  
 Misleads th' amaz'd night-wand'rer from his way, 640  
 To bogs and mires, and oft through pond or pool,  
 There swallow'd up and lost, from succour far.  
 So glisten'd the dire snake, and into fraud  
 Led Eve, our credulous mother, to the tree  
 Of prohibition, root of all our woe ; 645  
 Which when she saw, thus to her guide she spake :

Serpent, we might have spar'd our coming hither,  
 Fruitless to me, though fruit be here to' excess ;  
 The credit of whose virtue rest with thee,  
 Wondrous indeed, if cause of such effects. 650  
 But of this tree we may not taste nor touch ;  
 God so commanded, and left that command  
 Sole daughter of his voice ; the rest, we live  
 Law to ourselves, our reason is our law.

To whom the tempter guilefully reply'd : 655  
 Indeed ! Hath God then said that of the fruit  
 Of all these garden-trees ye shall not eat,  
 Yet lords declar'd of all in earth, or air ?

To whom thus Eve, yet sinless. Of the fruit

L. 640. *Ignis fatuus.*) i. e. a silly fire ; and we call it *Jack in the lantern*, and *Will with the wisp* ; because it resembles those things. It is a compounded close united body of oily and sulphureous matter, and fired with vapours exhaled from the earth.

Of each tree in the garden we may eat ; 660  
 But of the fruit of this fair tree, amidst  
 The garden, God hath said, Ye shall not eat  
 Thereof, nor shall ye touch it, lest ye die.

She scarce had said, tho' brief, when now more bold  
 The tempter (but with shew of zeal and love 665  
 To man, and indignation at his wrong)  
 New part puts on and as to passion mov'd,  
 Fluctuates disturb'd, yet comely, and in act  
 Rais'd, as if some great matter to begin.  
 As when of old some orator renown'd, 670  
 In Athens or free Rome, where eloquence  
 Flourish'd (since mute!) to some great cause address'd,  
 Stood in himself collected ; while each part,  
 Motion, each act, won audience, ere the tongue ;  
 Sometimes in height began, as no delay 675  
 Of preface brooking, through his zeal of right :  
 So standing, moving, or to height up-grown,  
 The tempter all impassion'd, thus began.

O sacred, wise, and wisdom-giving plant,  
 Mother of science ! now I feel thy pow'r 680  
 Within me clear : not only to discern  
 Things in their causes, but to trace the ways  
 Of highest agents, deem'd however wise.  
 Queen of this universe ! do not believe  
 Those rigid threats of death : ye shall not die : 685  
 How should ye ? by the fruit ? it gives you life  
 To knowledge : by the threatner ? Look on me,  
 Me ! who have touch'd and tasted ; yet both live,  
 And life more perfect have attain'd than fate  
 Meant me, by venturing higher than my lot: 690

L. 671. *Athens.*] Heb. i. e. *wisdom* ; Gr. i. e. *oil* ; from Athena, another name of Minerva, the goddess of wisdom, and inventress of oil, who bestowed her name upon this city ; or from Athis, the daughter of Cranus, the second king of it, according to Justin, *lib.* 2. 6. Athens was the most famous city and university of Greece, on the coast of Attica, the river Cephissus, upon the Ægean sea, and once the universal school of mankind ; where arts and sciences had their first advancement among the Greeks, under Socrates, Plato, and many other learned masters.

Shall that be shut to man, which to the beast  
 Is open ? Or will God incense his ire  
 For such a petty trespass ? and not praise  
 Rather your dauntless virtue, whom the pain  
 Of death denounc'd (what ever thing death be) 695  
 Deterr'd not from atchieving what might lead  
 To happier life, knowledge of good and evil ?  
 Of good, how just ? of evil, (if what is evil  
 Be real) why not known, since easier shunn'd ?  
 God therefore cannot hurt ye, and be just ; 700  
 Not just, not God ; not fear'd then, nor obey'd :  
 Your fear itself of death removes the fear  
 Why then was this forbid ? Why, but to awe ;  
 Why, but to keep ye low and ignorant,  
 His worshippers : He knows that in the day 705  
 You eat thereof, your eyes (that seem so clear,  
 Yet are but dim) shall perfectly be then  
 Open'd and clear'd : and ye shall be as Gods  
 Knowing both good and evil, as they know.  
 That ye should be as Gods, since I as man, 710  
 Internal man, is but proportion meet :  
 I of brute, human ; ye of human, Gods.  
 So ye shall die perhaps, by putting off  
 Human, to put on Gods ; death to be wish'd, 714  
 Tho' threaten'd, which no worse than this can bring !  
 And what are Gods, that man may not become  
 As they, participating God-like food ?  
 The Gods are first, and that advantage use  
 On our belief, that all from them proceeds :  
 I question it ! for this fair earth I see, 720  
 Warm'd by the sun, producing ev'ry kind ;  
 Them, nothing : if they all things, who inclos'd  
 Knowledge of good and evil in this tree,  
 That who so eats thereof, forthwith attains  
 Wisdom without their leave ? and wherein lies 725  
 Th' offence, that man should thus attain to know ?  
 What can your knowledge hurt Him, or this tree  
 Impart against His will, if all be His ?  
 Or is it envy ? And can envy dwell

In heav'nly breasts!—These, these, and many more  
Causes, import your need of this fair fruit, 731  
Goddeſs humane, reach then, and freely taſte!

He ended; and his words, replete with guile,  
Into her heart too eaſy entrance won:  
Fix'd on the fruit ſhe gaz'd, which to behold 735  
Might tempt alone: and in her ears the ſound  
Yet rung of his perſuaſive words, impregn'd  
With reaſon (to her ſeeming) and with truth;  
Mean-while the hour of noon drew on, and wak'd  
An eager appetite, rais'd by the ſmell 740  
So ſavoury of that fruit; which with deſire,  
(Inclinable now grown to touch, or taſte)  
Sollicit'd her longing eye: yet firſt  
Pausing a while, thus to her ſelf ſhe muſ'd.

Great are thy virtues, doubtleſs, beſt of fruits!  
Though kept from man, and worthy to be admir'd;  
Whoſe taſte, too long forborn, at firſt aſſay  
Gave elocution to the mute, and taught  
The tongue not made for ſpeech, to ſpeak thy praiſe.  
Thy praiſe He alſo who forbids thy uſe, 750  
Conceals not from us, naming thee the Tree  
Of knowlege; knowledge both of good and evil:  
Forbids us then to taſte! But, His forbidding  
Commends thee more, while it infers the good  
By thee communicated, and our want: 755  
For good unknown, ſure is not had: or had,  
And yet unknown, is as not had at all.  
In plain then, what forbids He but to know,  
Forbids us good, forbids us to be wiſe?  
Such prohibitions bind not.—But if Death 760  
Bind us with after-bands, what profits then  
Our inward freedom in the day we eat  
Of this fair fruit, our doom is, we ſhall die.—  
How dies the ſerpent? he hath eat'n, and lives,  
And knows, and ſpeaks, and reaſons, and diſcerns; 765  
Irrational 'till then. For us alone  
Was death invented? or to us deny'd  
This intellectual food, for beaſts reſerv'd?



For beasts it seems! yet, that one beast which first  
 Hath tasted, envies not, but brings with joy 770  
 The good befall'n him, author unsuspect,  
 Friendly to man, far from deceit or guile.

What fear I then, rather what know to fear  
 Under this ignorance of good and evil,  
 Of God or death, of law or penalty; 775

Here grows the cure of all, this fruit divine,  
 Fair to the eye, inviting to the taste,  
 Of virtue to make wise: What hinders then  
 To reach, and feed at once both body' and mind?

So saying, her rash hand in evil hour 780  
 Forth reaching to the fruit, she pluck'd, she ate:  
 Earth felt the wound; and Nature from her seat,  
 Sighing through all her works, gave signs of woe,  
 That all was lost. Back to the thicket slunk  
 The guilty serpent: and well might; for Eve 785  
 Intent now wholly on her taste, nought else  
 Regarded; such delight till then, as seem'd,

In fruit she never tasted, whether true  
 Or fancy'd so, through expectation high  
 Of knowledge; nor was Godhead from her thought,  
 Greedily she ingorg'd without restraint, 790  
 And knew not eating death. Sate at length,  
 And heighten'd as with wine, jocund and boon,  
 Thus to herself she pleasingly began:

O sov'reign, virtuous, precious of all trees 795  
 In Paradise, of operation bless'd  
 To sapience, hitherto obscur'd, infam'd,  
 And thy fair fruit let hang, as to no end  
 Created; but henceforth my early care,  
 Not without song, each morning, and due praise,  
 Shall tend thee, and the fertile burden ease 800  
 Of thy full branches, offer'd free to all;

Till dieted by thee I grow mature  
 In knowledge, as the gods, who all things know;  
 Though others envy what they cannot give; 805  
 For had the gift been theirs, it had not here  
 Thus grown. Experience, next, to thee I owe,

Best guide ; not following thee, I had remain'd  
 In ignorance ; thou open'st wisdom's way,  
 And giv'st access, tho' secret she retire. 810  
 And I perhaps am secret ; heav'n is high,  
 High, and remote to see from thence distinct  
 Each thing on earth ; and other care perhaps  
 May have diverted from continual watch  
 Our great forbidding, safe with all his spies 815  
 About him. But to Adam in what sort  
 Shall I appear ? shall I to him make known  
 As yet my change, and give him to partake  
 Full happiness with me ; or rather not,  
 But keep the odds of knowledge in my pow'r 820  
 Without copartner ? so to add what wants  
 In female sex, the more to draw his love,  
 And render me more equal, and perhaps,  
 A thing not undesirable, sometime  
 Superior ; for inferior who is free ? 825  
 This may be well. But what if God have seen,  
 And death ensue ? then I shall be no more,  
 And Adam wedded to another Eve,  
 Shall live with her enjoying, I extinct ;  
 A death to think. Confirm'd then I resolve, 830  
 Adam shall share with me in bliss or woe :  
 So dear I love him, that with him all deaths  
 I could endure, without him live no life.  
 So saying, from the tree her step she turn'd ;  
 But first low reverence done, as to the pow'r 835  
 That dwelt within, whose presence had infus'd

L. 823———*and perhaps,*

*A thing not undesirable, sometime*

*Superior ; for inferior who is free ?* ] There is a very humorous tale in Chaucer, which is also verified by Dryden, wherein the question is proposed, what it is that women most affect and desire ? Some say wealth, some beauty, some flattery, some in short one thing, and some another ; but the true answer is sovereignty.

L. 835. *But first low reverence done, as to the pow'r*

*That dwelt within.* ] Eve falling into idolatry upon the taste of the forbidden tree, as the first fruit of disobedience, is finely imagined. Richardson.

Into the plant sciential sap, deriv'd  
From nectar, drink of gods. Adam the while,  
Waiting desirous her return, had wove  
Of choicest flow'rs a garland to adorn 840  
Her tresses, and her rural labours crown,  
As reapers oft are wont their harvest-queen.  
Great joy he promis'd to his thoughts, and new  
Solace in her return, so long delay'd:  
Yet oft his heart, divine of something ill, 845  
Mistake him; he the salt'ring measure felt;  
And forth to meet her went, the way she took  
That morn when first they parted. By the tree  
Of knowledge he must pass; there he her met,  
Scarce from the tree returning; in her hand 850  
A bough of fairest fruit, that downy smil'd,  
New gather'd, and ambrosial smell diffus'd.  
To him she hasten'd; in her face excuse  
Came prologue, and apology too prompt, 854  
Which with bland words at will she thus address'd:  
Hast thou not wonder'd, Adam, at my stay?  
Thee I have miss'd, and thought it long, depriv'd  
Thy presence, agony of love till now  
Not felt, nor shall be twice; for never more  
Mean I to try, what rash untry'd I sought, 860  
The pain of absence from thy sight. But strange  
Hath been the cause, and wonderful to hear.  
This tree is not, as we are told, a tree  
Of danger tasted, nor to' evil unknown  
Op'ning the way; but of divine effect 865  
To open eyes, and make them gods who taste;  
And hath been tasted such: the serpent wise,  
Or not restrain'd as we, or not obeying,  
Hath eaten of the fruit, and is become,  
Not dead, as we are threaten'd, but thenceforth 870  
Endu'd with human voice and human sense,  
Reas'ning to admiration, and with me  
Persuasively hath so prevail'd, that I  
Have also tasted, and have also found  
Th' effects to correspond; op'ner mine eyes, 875

Dim erst, dilated spirits, ampler heart,  
And growing up to Godhead ; which for thee  
Chiefly I sought, without thee can despise.  
For bliss, as thou hast part, to me is bliss ;  
Tedious, unshar'd with thee, and odious soon. 880

Thou therefore also taste, that equal lot  
May join us, equal joy, as equal love ;  
Lest thou not tasting, different degree  
Disjoin us, and I then too late renounce  
Deity for thee, when fate will not permit. 885

Thus Eve with count'nance blithe her story told ;  
But in her cheek distemper flushing glow'd.  
On th' other side, Adam, soon as he heard  
The fatal trespass done by Eve, amaz'd,  
Astonied stood, and blank, while horror chill 890  
Ran through his veins, and all his joints relax'd ;  
From his slack hand the garland wreath'd for Eve  
Down dropt, and all the faded roses shed :  
Speechless he stood, and pale ; till thus at length  
First to himself he inward silence broke : 895

O fairest of creation, last and best  
Of all God's works, creature in whom excell'd  
Whatever can to sight or thought be form'd,  
Holy, divine, good, amiable, or sweet !  
How art thou lost, how on a sudden lost, 900  
Defac'd, deflow'rd, and now to death devote !  
Rather, how hast thou yielded to transgress  
The strict forbiddance, how to violate  
The sacred fruit forbidd'n ? Some cursed fraud  
Of enemy hath beguil'd thee, yet unknown ; 905  
And me with thee hath ruin'd ; for with thee  
Certain my resolution is to die ;  
How can I live without thee, how forego  
Thy sweet converse and love so dearly join'd,  
To live again in these wild woods forlorn ? 910  
Should God create another Eve, and I  
Another rib afford, yet loss of thee  
Would never from my heart ; no no, I feel  
The link of nature draw me : flesh of flesh,



Bone of my bone thou art, and from thy state 915  
Mine never shall be parted, bliss or woe!

So having said, as one from sad dismay  
Recomforted, and, after thoughts disturb'd,  
Submitting to what seem'd remediless,  
Thus in calm mood his words to Eve he turn'd; 920

Bold deed thou hast presum'd, advent'rous Eve,  
And peril great provok'd, who thus hast dar'd,  
Had it been only covering to eye  
That sacred fruit, sacred to abstinence,  
Much more to taste it, under ban to touch. 925

But past who can recall, or done undo?  
Not god omnipotent nor fate: yet so  
Perhaps thou shalt not die, perhaps the fact  
Is not so heinous now, foretasted fruit,  
Profan'd first by the serpent, by him first 930

Made common and unhallow'd ere our taste;  
Nor yet on him found deadly: he yet lives,  
Lives, as thou saidst, and gains to live, as man,  
Higher degree of life; inducement strong  
To us, as likely tasting to attain 935

Proportional ascent, which cannot be  
But to the gods, or angels, demi-gods.  
Nor can I think, that God, Creator wise,  
Though threat'ning, will in earnest so destroy  
Us his prime creatures, dignified so high, 940

Set over all his works; which in our fall,  
For us created, needs with us must fail,  
Dependent made: so God shall uncreate,  
Be frustrate, do, undo, and labour lose:  
Not well conceiv'd of God, who though his pow'r  
Creation could repeat, yet would be loth  
Us to abolish, lest the adversary

Triumph, and say, Fickle their state whom God  
Most favours; who can please him long? Me first  
He ruin'd, now mankind; whom will he next? 950  
Matter of scorn, not to be giv'n the foe.  
However, I with thee have fix'd my lot,  
Certain to undergo like doom: if death

Confort with thee, death is to me as life;  
So forcible within my heart I feel 955  
The bond of nature draw me to my own,  
My own in thee, for what thou art is mine;  
Our state cannot be sever'd, we are one,  
One flesh; to lose thee were to lose myself.  
So Adam; and thus Eve to him reply'd: 960  
O glorious trial of exceeding love,  
Illustrious evidence, example high,  
Engaging me to emulate; but short  
Of thy perfection, how shall I attain,  
Adam? from whose dear side I boast me sprung, 965  
And gladly of our union hear thee speak,  
One heart, one soul in both; whereof good proof  
This day affords, declaring thee resolv'd,  
Rather than death, or ought than death more dread,  
Shall separate us, link'd in love so dear, 970  
To undergo with me one guilt, one crime,  
If any be, of tasting this fair fruit;  
Whose virtue (for of good still good proceeds  
Direct, or by occasion) hath presented  
This happy trial of thy love, which else 975  
So eminently never had been known,  
Were it I thought death menac'd would ensue  
This my attempt, I would sustain alone  
The worst, and not persuade thee; rather die  
Deserted, than oblige thee with a fact 980  
Pernicious to thy peace; chiefly assur'd  
Remarkably so late of thy so true,  
So faithful love unequall'd: but I feel  
Far otherwise th' event, not death, but life  
Augmented; open'd eyes, new hopes, new joys, 985  
Taste so divine, that what of sweet before  
Hath touch'd my sense, flat seems to this, and harsh,  
On my experience, Adam freely taste,  
And fear of death deliver to the winds.  
So saying, she embrac'd him, and for joy 990  
Tenderly wept; much won, that he his love  
Had so ennobled, as of choice to' incur

Divine displeasure for her sake, or death.  
 In recompence (for such compliance bad,  
 Such recompence best merits) from the bough 995  
 She gave him of that fair enticing fruit  
 With lib'ral hand: he scrupled not to eat,  
 Against his better knowledge; not deceiv'd,  
 But fondly overcome with female charm.  
 Earth trembled from her entrails, as again 1000  
 In pangs; and Nature gave a second groan;  
 Sky lour'd, and muttering thunder, some sad drops  
 Wept at compleating of the mortal sin  
 Original; while Adam took no thought,  
 Eating his fill; nor Eve to iterate 1005  
 Her former trespasses fear'd, the more to sooth  
 Him with her lov'd society; that now  
 As with new wine intoxicated both,  
 They swim in mirth, and fancy that they feel  
 Divinity within them breeding wings 1010  
 Wherewith to scorn the earth. But that false fruit  
 Far other operation first display'd,  
 Carnal desire inflaming; he on Eve  
 Began to cast lascivious eyes, she him  
 As wantonly repaid; in lust they burn: 1015  
 Till Adam thus 'gan Eve to dalliance move:  
 Eve, now I see thou art exact of taste,  
 And elegant, of sapience no small part,  
 Since to each meaning savour we apply,  
 And palate call judicious: I the praise 1020  
 Yield thee, so well this day thou hast purvey'd.  
 Much pleasure we have lost, while we abstain'd  
 From this delightful fruit, nor known till now

L. 1004. *Original sin*;] that guilt which Christians suppose to be derived from Adam and Eve to all their posterity. They endeavour to prove it from *Job* xiv. 4. *Rom* v. 12. *Eph*. ii. 3. From the degeneracy and corruption of all nations; the natural proneness of all men to vice and immorality; their aversion to piety and virtue, and the perfection and happiness of Adam and Eve, before they committed this sin, compared with the disorderly passions, fear, guilt, shame, confusion, misery, mortality, loss of God's favour, expulsion out of Paradise, &c. St. Austin first called it *original sin*.

True relish, tasting ; if such pleasure be  
In things to us forbidd'n, it might be wish'd, 1025  
For this one tree had been forbidden ten.

But come, so well refresh'd, now let us play,  
As meet is, after such delicious fare ;  
For never did thy beauty since the day  
I saw the first, and wedded thee, adorn'd 1030  
With all perfections, so inflame my sense  
With ardour to enjoy thee, fairer now  
Than ever, bounty of this virtuous tree !

So said he, and forbore not glance or toy  
Of amorous intent ; well understood 1035  
Of Eve, whose eye darted contagious fire,  
Her hand he seiz'd, and to a shady bank,  
Thick overhead with verdant roof imbow'r'd,  
He led her nothing loth ; flow'rs were the couch,  
Panfies, and violets, and asphodels, 1040  
And hyacinth, earth's freshest softest lap.  
There they their fill of love and love's disport  
Took largely, of their mutual guilt the seal,  
The solace of their sin ; till dewy sleep  
Oppress'd them, wearied with their amorous play. 1045

Soon as the force of that fallacious fruit,  
That with exhilarating vapour bland  
About their spi'rits had play'd and inmost pow'rs  
Made err, was now exhal'd ; and grosser sleep,  
Bred of unkindly fumes, with conscious dreams 1050  
Incumber'd, now had left them ; up they rose  
As from unrest, and each the other viewing,  
Soon found their eyes how open'd, and their minds  
How darken'd : innocence, that as a veil  
Had shadow'd them from knowing ill, was gone ;  
Just confidence, and native righteousness, 1056  
And honour from about them, naked, left  
To guilty shame ; he cover'd, but his robe  
Uncover'd more. So rose the Danite strong,  
Herculean Samson, from the harlot lap 1060  
Of Philistean Dalilah, and wak'd  
Shorn of his strength ; they destitute and bare



Of all their virtue; silent, and in face  
 Confounded, long they sat, as stricken mute;  
 Till Adam, though not less than Eve abash'd, 1065  
 At length gave utterance to these words constrain'd:

O Eve, in evil hour thou didst give ear  
 To that false worm, of whomsoever taught  
 To counterfeit man's voice; true in our fall,  
 False in our promis'd rising; since our eyes 1070  
 Open'd we find indeed, and find we know

Both good and ev'il; good lost, and evil got;  
 Bad fruit of knowledge, if this be to know,  
 Which leaves us naked thus, of honour void,  
 Of innocence, of faith, of purity, 1075

Our wonted ornaments now foil'd and stain'd,  
 And in our faces evident the signs  
 Of soul concupiscence; whence evil store;

Ev'n shame, the last of evils; of the first  
 Be sure then. How shall I behold the face 1080  
 Henceforth of God or angel, erst with joy

And rapture so oft beheld? those heav'nly shapes  
 Will dazzle now this earthly with their blaze  
 Insufferably bright. O might I here

In solitude live savage, in some glade 1085  
 Obscur'd, where highest woods, impenetrable

To star or sun-light, spread their umbrage broad  
 And brown as ev'ning: cover me ye pines!

Ye cedars, with innumerable boughs  
 Hide me, where I may never see them more! 1090

But let us now, as in bad plight, devise  
 What best may for the present serve to hide

L. 1067. *O Eve, in evil hour, &c.*] As this whole transaction between Adam and Eve is manifestly copied from the episode of Jupiter and Juno on mount Ida, has many of the same circumstances, and often the very words translated, so it concludes exactly after the same manner, in a quarrel. Adam awakes much in the same humour as Jupiter, and their cases are somewhat parallel; they are both overcome by their fondness to their wives, and are sensible of their error too late, and then their love turns to resentment, and they grow angry with their wives, when they should rather have been angry with themselves for their weakness in hearkening to them. *Newton.*

The parts of each from other, that seem most  
 To shame obnoxious, and unseemliest seen ;  
 Some tree, whose broad smooth leaves together sow'd  
 And girded on our loins, may cover round 1096  
 Those middle parts, that this new comer, shame,  
 There sit not, and reproach us as unclean.

So counsell'd he, and both together went  
 Into the thickest wood ; there soon they chose 1100  
 The fig-tree ; not that kind for fruit renown'd ;  
 But such as at this day to Indians known  
 In Malabar or Decan, spreads her arms  
 Branching so broad and long, that in the ground  
 The bended twigstake root, and daughters grow 1105  
 About the mother-tree, a pillar'd shade  
 High over-arch'd, echoing walks between ;

L. 1100. *Into the thickest wood : there soon they chose  
 The fig-tree, &c.*] So Homer's Ulysses covers his nakedness in the  
 wood, *Odysf.* VI. 127.

ως ειπὼν θαμνῶν υπεδυσσετο διος οδυσσευς.  
 εκ πυκινῆς δ' ὕλης ποτ' ὄν κλασε χεiri πα χειρ  
 φυλλων, ως ρυσαιτο περι χροι μηδεα φωτος.

Then where the grove with leaves umbrageous bends,  
 With forceful strength a branch the hero rends ;  
 Around his loins the verdant cincture spreads,  
 A wreathy foliage and concealing shades.

Pope.

The sacred text says, *Gen.* iii. 7. *that they sewed fig-leaves together ;*  
 and Milton adheres to the scripture expression, which has given  
 occasion to the sneer, *what could they do for needles and thread ?* But  
 the original signifies no more than that they twisted the young  
 twigs of the fig-tree round about their waists, in the manner of a  
 Roman crown, for which purpose the fig-tree, of all others, espe-  
 cially in those eastern countries, was the most serviceable ; because  
 it hath, as Pliny says, *lib.* 16. *cap.* 26. *folium maximum umbrosissimum-  
 que,* the greatest and most shady leaf of all others.

L. 1103. *Malabar.*] *Ind.* A vast country of India, lying along the  
 west coast of the peninsula from Cape Comorin, over against the  
 island of Ceylon, to Canara, on this side of the Ganges ; in length,  
 about 180 leagues, or 324 miles, but no where above 100 in  
 breadth, and the most fruitful, temperate, and populous region in  
 the world.

*Ibid.* *Decan.*] *Ind.* i. e. *the south.* A royal city of a kingdom of  
 the same name in India, belonging to Malabar, in many islands, on  
 this side of the Ganges.

There oft the Indian herdsman shunning heat,  
 Shelters in cool, and tends his pasturing herds  
 At loop-holes cut through thickest shade: those leaves  
 They gather'd, broad as Amazonian targe; 1111  
 And with what skill they had, together sow'd,  
 To gird their waist; vain covering, if to hide  
 Their guilt and dreaded shame; O how unlike  
 To that first naked glory! Such of late 1115  
 Columbus found th' American, so girt  
 With feather'd cincture, naked else and wild  
 Among the trees on isles and woody shore.  
 Thus fenc'd, and, as they thought, their shame in part  
 Cover'd, but not at rest or ease of mind, 1120  
 They sat them down to weep. Nor only tears,  
 Rain'd at their eyes; but high winds worse within  
 Began to rise, high passions, anger, hate,  
 Mistrust, suspicion, discord, and shook fore  
 Their inward state of mind: calm region once, 1125  
 And full of peace; now tost and turbulent!  
 For understanding rul'd not; and the will  
 Heard not her lore, both in subjection now  
 To sensual appetite, who from beneath  
 Usurping, over sov'reign reason claim'd 1130  
 Superior sway; from thus distemper'd breast,  
 Adam, estrang'd in look, and alter'd style,

L. 1116. *Columbus.*] Gr. Lat. i. e. *a dove*. Christopher Columbus, or Colon, born in Cugureo, but others say at Neray, near Genoa in Italy. He, from his own knowledge in geography, and from the information of an old sailor, Alphonfus Santrius, (whom he saved in a shipwreck,) discovered America, under the name and aid of Ferdinand king of Spain, *A. D.* 1492.

*Ibid. Americans.*] The people of America, so called from Americus Vespucci or Vesputius, a Florentine, who discovered this new world, *A. D.* 1497, and five years after Columbus. America is surrounded with the ocean on all sides, and is not contiguous to Asia, as the Russians have lately discovered. It is as large as the three known quarters of the world; for Mexico (or North America) is reckoned by some to be about 23,000 miles, and Peru (or South-America) 17,000 miles in compass; that is, if all the land upon gulphs, promontories and islands, were duly measured. It contains, from north to south, about 8220 miles, and from east to west 6540 miles.

Speech intermitted thus to Eve renew'd.

Would thou hadst hearken'd to my words, and stay'd  
With me, as I besought thee, when that strange 1135

Desire of wand'ring this unhappy morn,  
I know not whence possess'd thee : we had then  
Remain'd still happy ; not as now, despoil'd  
Of all our good, sham'd, naked, miserable.

Let none henceforth seek needles cause to' approve  
The faith they owe ; when earnestly they seek 1140  
Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus Eve :  
What words have pass'd thy lips, Adam severe !

Imput'st thou that to my default, or will 1145

Of wand'ring, as thou call'st it, which who knows  
But might as ill have happen'd thou being by,

Or to thyself perhaps ? Hadst thou been there,  
Or here th' attempt, thou couldst not have discern'd  
Fraud in the serpent, speaking as he spake ; 1150

No ground of enmity between us known,  
Why he should mean me ill, or seek to harm.

Was I t' have never parted from thy side ?

As good have grown there still a lifeless rib.

Being as I am, why didst not thou the head 1155

Command me absolutely not to go,

Going into such danger as thou saidst ?

Too facile then thou didst not much gainsay,

Nay didst permit, approve, and fair dismiss.

Hadst thou been firm and fix'd in thy dissent, 1160

Neither had I transgress'd, nor thou with me.

To whom then first incens'd Adam reply'd :

Is this the love, is this the recompence

Of mine to thee, ingrateful Eve, express'd

Immutable when thou wert lost, not I ; 1165

Who might have liv'd, and joy'd immortal blifs,

Yet willingly chose rather death with thee ?

And am I now upbraided as the cause

Of thy transgressing ! not enough severe ;

It seems, in thy restraint ; what could I more ? 1170

I warn'd thee, I admonish'd thee, foretold



The danger, and the lurking enemy  
That lay in wait; beyond this had been force,  
And force upon free-will hath here no place.  
But confidence then bore thee on, secure      1175  
Either to meet no danger, or to find  
Matter of glorious trial: and perhaps.  
I also err'd in overmuch admiring  
What seem'd in thee so perfect, that I thought  
No evil durst attempt thee; But I rue      1180  
That error now, which is become my crime  
And thou th' accuser. Thus it shall befall  
Him who to worth in women overtrusting,  
Lest her will rule: restraint she will not brook;  
And left to' herself, if evil thence ensue,      1185  
She first his weak indulgence will accuse.  
Thus they in mutual accusation spent  
The fruitless hours, but neither self-condemning;  
And of their vain contest appear'd no end.

*End of BOOK NINTH.*

## The ARGUMENT of Book X.

*MAN's transgression known, the guardian angels forsake Paradise, and return up to heaven to approve their vigilance; and are approved, God declaring, that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors; who descends, and gives sentence accordingly: then in pity clothes them both, and reascends. Sin and Death, sitting till then at the gates of hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confined in hell, but to follow Satan their sire up to the place of man: to make the way easier from hell to this world, to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then preparing for earth, they meet him, proud of his success, returning to hell; their mutual gratulation. Satan arrives at Pandemonium; in full assembly relates with boasting his success against man; instead of applause, is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death: God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails: rejects the condolment of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not; but, conceiving better hopes, puts her in mind of the late promise made them, that her seed should be revenged on the serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.*

# PARADISE LOST.

## BOOK X.

**M**eanwhile the heinous and despitful act  
Of Satan done in Paradise, and how  
He in the serpent had perverted Eve,  
Her husband she, to taste the fatal fruit,  
Was known in heav'n; for what can 'scape the eye 5  
Of God all-seeing, or deceive his heart  
Omniscient? who in all things wise and just,  
Hinder'd not Satan to attempt the mind  
Of man, with strength entire, and free-will arm'd,  
Complete to have discover'd and repuls'd 10  
Whatever wiles of foe or seeming friend.

For still they knew, and ought to have still remem-  
The high injunction not to taste that fruit, (ber'd  
Whoever tempted; which they not obeying,  
Incurr'd (what could they less?) the penalty, 15  
And manifold in sin, deserv'd to fall.

Up into heav'n from Paradise in haste  
Th' angelic guards ascended, mute and sad  
For man; for of his state by this they knew,  
Much wond'ring how the subtle fiend had stoll'n 20  
Entrance unseen. Soon as th' unwelcome news  
From earth arriv'd at heaven gate, displeas'd  
All were who heard: dim sadness did not spare  
That time celestial visages, yet mix'd  
With pity, violated not their bliss.  
About the new arriv'd in multitudes 25  
Th' etherial people ran to hear and know  
How all beset: they tow'ards the throne supreme  
Accountable made haste, to make appear  
With righteous plea their utmost vigilance; 30  
And easily approv'd: when the Most High

Eternal Father, from his secret cloud,  
 Amidst in thunder utter'd thus his voice :  
 Affembled angels, and ye pow'rs return'd  
 From unsuccessful charge, be not dismay'd, 35  
 Nor troubled at these tidings from the earth,  
 Which your sincerest care could not prevent,  
 Foretold so lately what would come to pass,  
 When first this tempter cross'd the gulph from hell.  
 I told ye then he should prevail and speed 40  
 On his bad errand ; man should be seduc'd  
 And flatter'd out of all, believing lies  
 Against his maker : No decree of mine  
 Concurring to necessitate his fall,  
 Or touch with lightest moment of impulse 45  
 His free will, to her own inclining left  
 In even scale. But fall'n he is ; and now  
 What rests, but that the mortal sentence pass  
 On his transgression, death denounc'd that day ?  
 Which he presumes already vain and void, 50  
 Because not yet inflict'd, as he fear'd,  
 By some immediate stroke ; but soon shall find  
 Forbearance no acquittance ere day end.  
 Justice shall not return as bounty scorn'd.  
 But whom send I to judge them ? whom but thee  
 Vicegerent Son ? to thee I have transferr'd 56  
 All judgment, whether in heav'n, or earth, or hell.  
 Easy it may be seen that I intend  
 Mercy colleague with justice, sending thee,  
 Man's friend, his mediator, his design'd 60  
 Both ransom and redeemer voluntary,  
 And destin'd man himself to judge man fall'n.

L. 53.—*Forbearance no acquittance.*] These proverbial expressions  
 are very improper any where in an epic poem, but much more  
 when they are made to proceed from the mouth of God himself.  
*Newton.*

L. 60. *Mediator.*] Fr. Ital. Span. from the Lat. i. e. one that is in  
 the middle between two different persons ; a manager between persons  
 at variance ; an intercessor, a peace-maker. Before sin, Adam had  
 free access to God ; but it made him so abominable and odious to  
 the infinite holiness of the Deity, that he could not be acceptable  
 without an advocate and intercessor.



So spake the Father, and unfolding bright  
Tow'ard the right hand his glory, on the Son  
Blaz'd forth unclouded deity : he full  
Resplendent all his Father manifest  
Express'd, and thus divinely answer'd mild :  
Father eternal, thine is to decree ;

Mine both in heav'n and earth to do thy will  
Supreme, that thou in me thy Son belov'd

Mayst ever rest well pleas'd. I go to judge  
On earth these thy transgressors ; but thou know'st,  
Whoever judg'd, the worst on me must light,  
When time shall be ; for so I undertook

Before thee ; and not repenting, this obtain  
Of right, that I may mitigate their doom,

On me deriv'd : yet I shall temper so  
Justice with mercy, as may illustrate most  
Them fully satisfy'd, and thee appease.

Attendance none shall need, nor train, where none  
Are to behold the judgment, but the judg'd,  
Those two ; the third best absent is condemn'd,  
Convict by flight, and rebel to all law :  
Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose  
Of high collateral glory : him thrones, and pow'rs,  
Princedom, and dominations ministrant

Accompanied to heaven-gate, from whence  
Eden and all the coast in prospect lay.

Down he descended strait ; the speed of gods  
Time counts not, though with swiftest minutes  
Now was the sun in western cadence low (wing'd.

From noon, and gentle airs due at their hour  
To fan the earth now wak'd, and usher in

The ev'ning cool ; when he, from wrath more cool,  
Came, the mild judge and intercessor both,

To sentence man. The voice of God they heard

Now walking in the garden, by soft winds  
Brought to their ears, while day declin'd ; they heard,  
And from his presence hid themselves among

The thickest trees, both man and wife ; till God

Approaching, thus to Adam call'd aloud :

Where art thou, Adam, wont with joy to meet  
My coming seen far off ? I miss thee here,  
Not pleas'd, thus entertain'd with solitude, 105  
Where obvious duty e're while appear'd unsought :  
Or come I less conspicuous, or what change  
Absents thee, or what change detains ? Come forth.

He came, and with him Eve, more loth, tho' first  
To' offend ; discount'nanc'd both, and discompos'd :  
Love was not in their looks, either to God 111  
Or to each other ; but apparent guilt

And shame, and perturbation, and despair,  
Anger, and obstinacy, and hate, and guile.  
Whence Adam falt'ring long, thus answer'd brief :

I heard thee in the gard'n, and of thy voice 116  
Afraid, being naked, hid myself. To whom  
The gracious judge without revile reply'd :

My voice thou oft hast heard, and hast not fear'd,  
But still rejoic'd ; how is it now become 120  
So dreadful to thee ? that thou' art naked, who  
Hath told thee ? hast thou eaten of the tree,  
Whereof I gave thee charge thou shouldst not eat ?

To whom thus Adam sore beset reply'd :  
O heav'n ! in evil strait this day I stand 125

Before my judge, either to undergo  
Myself the total crime, or to accuse  
My other self, the partner of my life ;  
Whose failing, while her faith to me remains,  
I should conceal, and not expose to blame 130

By my complaint : but strict necessity  
Subdues me, and calamitous constraint,  
Lest on my head both sin and punishment,  
However insupportable, be all  
Devolv'd ; though should I hold my peace, yet thou  
Wouldst easily detect what I conceal. 136

This woman, whom thou mad'st to be my help,  
And gav'st me as thy perfect gift, so good,  
So fit, so acceptable, so divine,  
That from her hand I could suspect no ill ; 140

And what she did, whatever in itself,  
Her doing seem'd to justify the deed ;  
She gave me of the tree, and I did eat.

To whom the Sov'reign Presence thus reply'd :  
Was she thy God ? that her thou didst obey 145  
Before his voice ? or was she made thy guide,  
Superior, or but equal, that to her  
Thou didst resign thy manhood, and the place  
Wherein God set thee above her, made of thee,  
And for thee, whose perfection far excell'd 150  
Hers in all real dignity ? Adorn'd  
She was indeed, and lovely to attract  
Thy love, not thy subjection ; and her gifts  
Were such as under government well seem'd,  
Unseemly to bear rule ; which was thy part 155  
And person, hadst thou known thyself aright.

So having said, he thus to Eve in few :  
Say, woman, what is this which thou hast done ?  
To whom sad Eve with shame nigh overwhelm'd,  
Confessing soon, yet not before her judge 160  
Bold or loquacious, thus abash'd, reply'd :  
The serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay  
To judgment he proceeded on th' accus'd  
Serpent, though brute, unable to transfer 165  
The guilt on him who made him instrument  
Of mischief, and polluted from the end  
Of his creation ; justly then accurs'd,  
As vitiated in nature : more to know  
Concern'd not man, (since he no farther knew), 170  
Nor alter'd his offence ; yet God at last  
To Satan first in sin his doom apply'd,  
Though in mysterious terms, judg'd as then best :  
And on the serpent thus his curse let fall :

Because thou hast done this, thou art accurs'd 175  
Above all cattle, each beast of the field ;  
Upon thy belly groveling thou shalt go,  
And dust shalt eat all the days of thy life.  
Between thee and the woman I will put

Enmity, and between thine and her seed ;  
Her seed shall bruise thy head, thou bruise his heel,

So spake this oracle, then verifys'd  
When Jesus son of Mary, second Eve,  
Saw Satan fall like lightning down from heav'n,  
Prince of the air ; then rising from his grave, 185  
Spoil'd principalities and pow'rs, triumph'd  
In open show, and with ascension bright  
Captivity led captive through the air,  
The realm itself of Satan, long usurp'd ;  
Whom he shall tread at last under our feet ; 190  
Ev'n he who now foretold his fatal bruise,  
And to the woman thus his sentence turn'd :

Thy sorrow I will greatly multiply  
By thy conception ; children thou shalt bring  
In sorrow forth ; and to thy husband's will 195  
Thine shall submit ; he over thee shall rule.

On Adam last thus judgement he pronounc'd :  
Because thou' hast hearken'd to the voice of thy wife,  
And eaten of the tree, concerning which  
I charg'd thee, saying, Thou shalt not eat thereof : 200  
Curs'd is the ground for thy sake ; thou in sorrow  
Shalt eat thereof all the days of thy life :  
'Thorns also' and thistles it shall bring thee forth  
Unbid ; and thou shalt eat the' herb of the field.  
In the sweat of thy face shalt thou eat bread, 205  
Till thou return unto the ground ; for thou  
Out of the ground wast taken, know thy birth,  
For dust thou art, and shalt to dust return.

So judg'd he man, but Judge and Saviour sent,

L. 182. *Oracle.*] Fr. Ital. Span. Dut. Brit. Lat. i. e. *an answer from the mouth* ; an answer or counsel concerning things to come, given by God to his people of old, by prophets, inspiration, an audible voice, dreams, visions, Urim and Thummim, &c. which were imitated in the answers made in the oracles of Delphi, Dodona, &c. making the blind heathens believe that they were spoke by the mouth of God.

L. 183. *Jesus.*] Heb. i. e. *a saviour* ; a proper name among the Jews. The first was Joshua, or Jesus, the son of Nun, the successor of Moses, Acts vii. 45. and of many others ; but here, Jesus the son of the virgin Mary.



And th' instant stroke of death denounc'd that day 210  
Remov'd far off : then pitying how they stood  
Before him naked to the air, that now  
Must suffer change, disdain'd not to begin  
Thenceforth the form of servant to assume :

As when he wash'd his servants' feet, so now, 225  
As father of his family, he clad

Their nakedness with skins of beasts ; or slain,  
Or as the snake with youthful coat repaid ;  
And thought not much to clothe his enemies :

Nor he their outward only with the skins 220

Of beasts, but inward nakedness, much more

Opprobrious, with his robe of righteousness,

Arraying cover'd from his Father's sight.

To him with swift ascent he up return'd,

Into his blisful bosom re-assum'd 225

In glory as of old ; to him appeas'd,

All, though all-knowing, what had pass'd with man

Recounted, mixing intercession sweet.

Meanwhile, ere thus was sinn'd and judg'd on earth,  
Within the gates of hell sat Sin and Death, 230

In counterview within the gates, that now

Stood open wide, belching outrageous flame

Far into Chaos, since the fiend pass'd through,

Sin opening, who thus now to Death began :

O son, why sit we here each other viewing 235

Idly, while Satan, our great author, thrives

In other worlds, and happier seat provides

For us his offspring dear ? It cannot be

But that success attends him ; if mishap,

Ere this he had return'd, with fury driv'n 240

By his avengers ; since no place like this

Can fit his punishment, or their revenge.

Methinks I feel new strength within me rise,

Wings growing, and dominion giv'n me large

Beyond this deep : whatever draws me on, 245

Or sympathy, or some connat'ral force,

Pow'rful at greatest distance to unite,

With secret amity, things of like kind,

By secretest conveyance. Thou, my shade  
 Inseparable, must with me along: 250  
 For death from Sin no pow'r can separate.  
 But lest the difficulty of passing back  
 Stay his return perhaps over this gulf  
 Impassable, impervious, let us try  
 Advent'rous work, yet to thy pow'r and mine 255  
 Not unagreeable, to found a path  
 Over this main from hell to that new world  
 Where Satan now prevails; a monument  
 Of merit high to all th' infernal host,  
 Easing their passage hence, for intercourse, 260  
 Or transmigration, as their lot shall lead.  
 Nor can I miss the way, so strongly drawn  
 By this new-felt attraction and instinct.

Whom thus the meagre shadow answer'd soon:  
 Go whither fate and inclination strong 265  
 Leads thee; I shall not lag behind, nor err  
 The way, thou leading; such a scent I draw  
 Of caranage, prey innumerable, and taste  
 The savour of death from all things there that live:  
 Nor shall I to the work thou enterprisest 270  
 Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell  
 Of mortal change on earth. As when a flock  
 Of ravenous fowl, though many a league remote,  
 Against the day of battle, to a field, 275  
 Where armies ly encamp'd, come flying, lur'd.  
 With scent of living carcases design'd  
 For death, the following day, in bloody fight:  
 So scented the grim feature, and upturn'd  
 His nostril wide, into the murky air, 280  
 Sagacious of his quarry from so far.  
 Then both from out hell-gates, into the waste  
 Wide anarchy of Chaos, damp and dark,  
 Flew diverse; and with pow'r (their pow'r was great)  
 Hovering upon the waters, what they met 285  
 Solid or slimy, as in raging sea  
 Toft up and down, together crouded drove,

From each side shoaling tow'ards the mouth of hell:  
 As when two polar winds, blowing adverse  
 Upon the Cronian-sea together drive 290  
 Mountains of ice, that stop th' imagin'd way  
 Beyond Pétfora eastward, to the rich  
 Cathaian coast. The aggregated soil  
 Death with his mace petrifick, cold and dry,  
 As with a trident smote, and fix'd as firm 295  
 As Delos floating once; the rest his look  
 Bound with Gorgonian rigour not to move;  
 And with Asphaltick slime, broad as the gate,  
 Deep to the roots of hell the gather'd beach  
 They fasten'd, and the mole immense wrought on, 300  
 Over the foaming deep high arch'd; a bridge  
 Of length prodigious, joining to the wall  
 Immoveable of this new fenceless world  
 Forfeit to Death; from hence a passage broad,  
 Smooth, easy, inoffensive, down to hell. 305  
 So, if great things to small may be compar'd,  
 Xerxes, the liberty of Greece to yoke,  
 From Susa his Memnonian palace high

L. 290. *Cronian*,] of *Cronos* or *Cronus*; Lat. Gr. i. e. *time*. A name of Saturn, the god of time and all cold things. Here, the frozen northern ocean, under the influence of the planet Saturn; which is a cold planet, according to the astrologers, being far from us.

L. 292. *Pétfora*,] or *Petzorka*; Rus. A province in the north of Muscovy, under the arctic circle, upon the icy sea, on the west side of the river Oby; so called from the capital city, which standeth in a lake of the same name. There is a river so called, which falleth into that ocean at the mouth of the Waygats.

L. 293. *Cathay*,] or *Catée*. A province of Tartary, having the frozen ocean on the north, and China on the South. It is called *Gara Kitaia*, and *Ava*, by the Tartars, i. e. *Black China*; because the inhabitants were sun-burnt; whereas those of China, at least in the northern provinces, are white.

L. 307. *Xerxes*,] Perf. i. e. *the grand warrior*. The Fourth king of Persia, and first of that name. He was the second son of Darius, i. e. *the avenger*, (*Abasuerus* is the scriptural name, i. e. *one that defeats the schemes of another man*), and the nephew of Cyrus the Great, i. e. *the sun*.

L. 308. *Susa*,] Heb. i. e. *a lily*; because many lilies grow thereabout. So Jericho is called *the city of palm trees*, Deut. xxxiv. 3 and Florence in Italy, from abundance of flowers there. It is called *Shushan*; and there Abasuerus held his court, Esth. i. 2; and hence the whole country was called *Susiana*.

Came to the sea, and over Hellespont  
 Bridging his way, Europe with Asia join'd, 310  
 And scourg'd with many a stroke th' indignant waves.  
 Now had they brought the work by wondrous art  
 Pontifical, a ridge of pendent rock,  
 Over the vex'd abyss, following the track  
 Of Satan, to the self-same place where he 315  
 First lighted from his wing, and landed safe  
 From out of Chaos, to the outside bare  
 Of this round world: with pins of adamant,  
 And chains, they made all fast; too fast they made,  
 And durable; and now in little space 320  
 The confines met of empyrean heav'n,  
 And of this world, and on the left hand hell  
 With long reach interpos'd; three several ways  
 In sight, to each of these three places led.  
 And now their way to earth they had descri'd, 325  
 To Paradise first tending; when behold  
 Satan, in likeness of an angel bright,  
 Betwixt the Centaur and the Scorpion steering

L. 309. *Hellespont.*) Lat. Gr. i. e. *the sea of Helle*, daughter of Athamas, king of Thebes in Greece; who, flying with her brother Phryrus from the indignation of her mother-in-law, perished there. It is a narrow sea, between the Propontis or White sea, and the head of the Archipelago, not above ten or twelve leagues in length; at the mouth, it is a large league and a half broad, and at the narrowest, about seven furlongs over. It is the entrance into Constantinople from the Archipelago, and divides Europe from Asia.

L. 310. *Europe*) Phen. i. e. *a white face*, of a fair countenance; because the people of it are whiter and fairer than those of Asia and Africa. One of the four grand quarters of the world; though it be least of all, yet it is most considerable now for all manner of arts, sciences, arms, laws and learning in the world, &c. It is about 3300 miles in length, and 2300 in breadth.

Ibid. *Asia.*) Phen. i. e. *the middle*; because it (especially Lesser Asia) lies in the middle of Europe, Asia, and Africa. The third quarter of the world, larger than the other two, and very famous for being the original seat of man's creation, fall, and redemption; for the first and most renowned transactions of mankind, recorded in sacred writ, and all ancient histories.

L. 328. *Centaur.*) Lat. from the Gr. i. e. *pricking, a bull*. A fabulous monster, half man half horse. This fable rose from a people of Thessaly, who first broke horses to war, and riding upon horseback, drove their cattle before them. Other men seeing them at



His zenith, while the sun in Aries rose :  
Disguis'd he came ; but those his children dear 330  
Their parent soon discern'd, though in disguise.  
He, after Eve seduc'd, unminded slunk  
Into the wood fast by ; and changing shape,  
To observe the sequel, saw his guileful act  
By Eve (though all unweeting) seconded 335  
Upon her husband ; saw their shame, that fought  
Vain covertures : but when he saw descend  
The Son of God to judge them, terrify'd  
He fled ; not hoping to escape, but shun  
The present ; fearing, guilty, what his wrath 340  
Might suddenly inflict : that pass'd, return'd  
By night, and listening where the hapless Pair  
Sat in their sad discourse, and various plaint,  
Thence gather'd his own doom : which understood  
Not instant, but of future time, with joy 345  
And tidings fraught, to hell he now return'd :  
And at the brink of Chaos, near the foot  
Of this new wondrous pontifice, un-hop'd  
Met, who to meet him came, his offspring dear.  
Great joy was at their meeting, and at sight 350  
Of that stupendous bridge his joy increas'd.  
Long he admiring stood, till Sin, his fair  
Enchanting daughter, thus the silence broke :  
O parent, these are thy magnifick deeds,  
Thy trophies, which thou view'st as not thine own ;  
Thou art their author, and prime architect :  
For I no sooner in my heart divin'd,  
My heart, which by a secret harmony  
Still moves with thine, join'd in connection sweet,  
That thou on earth hadst prosper'd which thy looks  
Now also evidence, but strait I felt 360  
Though distant from the worlds between, yet felt  
That I must after thee with this thy son ;  
Such fatal consequence unites us three.

a distance, thought they were but one creature : and so the poor  
Americans thought of the Spaniards, when they first invaded them  
upon horses.

Hell could no longer hold us in her bounds, 365  
Nor this unvoyageable gulf obscure  
Detain from following thy illustrious track.

'Thou hast achiev'd our liberty, confin'd  
Within hell-gates till now : thou us impower'd  
To fortify thus far, and overlay 370

With this portentous bridge, the dark abyss.  
Thine now is all this world ; thy virtue' hath won  
What thy hands builded not, thy wisdom gain'd  
With odds what war hath lost, and fully' aveng'd  
Our foil in heav'n ; here thou shalt monarch reign,  
'There didst not ; there let him still victor sway 376  
As battle hath adjudg'd, from this new world

Retiring, by his own doom alienated,  
And henceforth monarchy with thee divide  
Of all things parted by th' empyreal bounds, 380  
His quadrature, from thy orbicular world,  
Or try thee now more dange'rous to his throne.

Whom thus the prince of darkness answer'd glad:  
Fair daughter, and thou son and grandchild both,  
High proof ye now have giv'n to be the race 385

Of Satan, (for I glory in the name,  
Antagonist of heav'n's Almighty King),  
AmPLY have merited of me, of all  
Th' infernal empire, that so near heav'n's door  
Triumphal with triumphal act have met, 390

Mine with this glorious work, and made one realm,  
Hell and this world, one realm, one continent  
Of easy thorough-fare. Therefore while I  
Descend through darkness, on your road with ease  
To my associate pow'rs, them to acquaint 395

With these successes, and with them rejoice ;  
You two this way, among these numerous orbs,  
All yours, right down to Paradise descend ;  
There dwell, and reign in bliss ; thence on the earth  
Dominion exercise, and in the air, 400

Chiefly on man, sole lord of all declar'd ;  
Him first make sure your thrall, and lastly kill.  
My substitutes I send ye, and create

Plenipotent on earth, of matchless might  
 Issuing from me : on your joint vigour now 405  
 My hold of this new kingdom all depends,  
 Through sin to death expos'd by my exploit.  
 If your joint pow'r prevail, th' affairs of hell  
 No detriment need fear ; go, and be strong.

So saying, he dismiss'd them ; they with speed 410  
 Their course through thickest constellations held,  
 Spreading their bane ; the blasted stars look'd wan,  
 And planets, planet-struck, real eclipse  
 Then suffer'd. Th' other way Satan went down  
 The causeway to hell-gate ; on either side 415  
 Disparted Chaos over-built exclaim'd,  
 And with rebounding surge the bars assail'd,  
 That scorn'd his indignation : through the gate,  
 Wide open and unguarded, Satan pass'd,  
 And all about found desolate ; for those 420  
 Appointed to sit there, had left their charge,  
 Flown to the upper world ; the rest were all  
 Far to th' inland retir'd, about the walls  
 Of Pandemonium, city and proud seat  
 Of Lucifer, so by allusion call'd,  
 Of that bright star to Satan paragon'd.  
 There kept their watch the legions, while the grand  
 In council sat, solicitous what chance  
 Might intercept their emper'or sent ; so he  
 Departing gave command, and they observ'd. 430  
 As when the Tartar from his Russian foe,  
 By Astracan, over the snowy plains,  
 Retires ; or Bactrian Sophi from the horns

L. 431. *Russian*,) of *Russia* ; Heb. i. e. *the head* ; or from *Rossi* or *Russi*, which, in their tongue, signifies *a collected people*, consisting of divers nations joined together under one head ; or from *Rusi*, the son of Japhet, the reputed founder of that monarchy.

L. 432. *Astracan*.] Rus. from the Pers. *Haisiberk boun*, i. e. *eight pillars* ; being so founded at first. A large and wealthy city in one of the islands of the river Volga, at thirteen leagues from the mouth of it.

L. 433. *Sophi*,] or *Sophy* ; Pers. from the Arab. *Toph*. i. e. *wool* ; because a king of Persia took that name from a woolen turban, or vest which he wore. *Pure and sincere* ; because he professed to be

Of Turkish crescent, leaves all waste beyond  
 The realm of Aladule, in his retreat 435  
 To Tauris or Casbeen : so these, the late  
 Heav'n-banish'd host, left desert utmost hell  
 Many a dark league, reduc'd in careful watch  
 Round their metropolis, and now expecting  
 Each hour their great advent'rer from the search 440  
 Of foreign worlds. He through the midst unmark'd,  
 In show plebeian angel militant  
 Of lowest order, pass'd; and from the door  
 Of that Plutonian hall, invisible  
 Ascended his high throne, which under state 445  
 Of richest texture spread, at th' upper end  
 Was plac'd in regal lustre. Down a while  
 He sat, and round about him saw unseen :  
 At last as from a cloud, his fulgent head  
 And shape star-bright appear'd or brighter, clad 450  
 With what permissive glory since his fall  
 Was left him, or false glitter. All amaz'd  
 At that so sudden blaze the Stygian throng  
 Bent their aspect; and whom they wish'd beheld,  
 Their mighty chief return'd : loud was th' acclaim :  
 Forth rush'd in haste the great consulting peers, 456

of the race of Haly. This is a title of the emperors of Persia, from Ishmael Sophi, the son of Guine Sophi, chief of the seventh race of their kings, who from 'a shepherd (by his courage and good fortune) was raised to that throne, about A. D. 1370.

L. 435. *Aladule*.] Pers. is the Greater Armenia, with a part of Cappadocia; and is so called by the Turks, from Aladules, the last king of it, whom Selymus I. slew, A. D. 1516, and subjected it to their empire ever since.

L. 436. *Tauris*,] and *Tebis*; Pers. Some call it *Ecbatana*; because it was founded out of the ruins of that ancient city (as old as Babylon, and called *Albmetba*, Efd. vi. 2. founded by Arphaxad, A. M. 786.) *Tebis* belonged to the Turks, till Shah Abas, King of Persia, and of the greatest trade in Asia.

Ibid. *Casbeen*, *Caswin*, or *Karwin*. A large and beautiful city of Persia, and formerly of Parthia; situate in a delightful plain, six miles in circumference; in the province of Ayrach, between the Caspian sea and Ispahan. Some take Casbeen for Tauris, the Ecbatana of Media; but it is sixty-five German miles from Tauris.



Rais'd from their dark divan, and with like joy  
 Congratulant approach'd him, who with hand  
 Silence, and with these words attention won :

Thrones, dominations, principedoms, virtues, pow'rs,  
 For in possession such, not only' of right, 461

I call ye and declare ye now, return'd  
 Successful beyond hope, to lead ye forth  
 Triumphant out of this infernal pit  
 Abominable, accurs'd, the house of woe, 465

And dungeon of our tyrant : now possess,  
 As lords, a spacious world, to' our native heav'n  
 Little inferior, by my adventure hard  
 With peril great achiev'd. Long were to tell  
 What I have done, what suffer'd, with what pain 470  
 Voyag'd th' unreal, vast, unbounded deep  
 Of horrible confusion, over which

By Sin and Death a broad way now is pav'd  
 To expedite your glorious march ; but I  
 Toil'd out my uncouth passage, forc'd to ride 475  
 Th' untractable abyfs, plung'd in the womb  
 Of unoriginal Night and Chaos wild,

That, jealous of their secrets, fiercely' oppos'd  
 My journey strange, with clamorous uproar  
 Protesting Fate supreme ; thence how I found 480  
 The new-created world, which fame in heav'n  
 Long had foretold, a fabrick wonderful

Of absolute perfection, therein man  
 Plac'd in a Paradise, by our exile  
 Made happy : him by fraud I have seduc'd 485  
 From his Creator, and, the more to' increase

Your wonder, with an apple ; he thereat  
 Offended, worth your laughter, hath giv'n up  
 Both his beloved man and all his world,  
 To sin and death a prey, and so to us, 490  
 Without our hazard, labour, or alarm,  
 To range in, and to dwell, and over man  
 To rule, as over all he should have rul'd.

L. 457. *Divan*.] The most solemn council among the Turks is called so.

True is, me also he hath judg'd, or rather  
 Me not, but the brute serpent, in whose shape 495  
 Man I deceiv'd: that which to me belongs,  
 Is enmity, which he will put between  
 Me and mankind; I am to bruise his heel;  
 His seed, when is not set, shall bruise my head.  
 A world who would not purchase with a bruise, 500  
 Or much more grievous pain? Ye have th' account  
 Of my performance; what remains ye gods,  
 But up, and enter now into full bliss?

So having said, a while he stood, expecting  
 Their universal shout and high applause 505  
 To fill his ear; when, contrary, he hears  
 On all sides, from innumerable tongues,  
 A dismal universal hiss, the sound  
 Of publick scorn: he wonder'd, but not long  
 Had leisure, wond'ring at himself now more; 510  
 His visage drawn he felt to sharp and spare,  
 His arms clung to his ribs, his legs intertwining  
 Each other, till supplanted down he fell  
 A monstrous serpent on his belly prone,  
 Reluctant; but in vain, a greater pow'r 515  
 Now rul'd him, punish'd in the shape he sinn'd,  
 According to his doom; he would have spoke,  
 But hiss for hiss return'd with forked tongue  
 To forked tongue; for now were all transform'd  
 Alike, to serpents all, as accessories 520  
 To his bold riot: dreadful was the din  
 Of hissing through the hall, thick swarming now  
 With complicated monsters, head and tail;  
 Scorpion, and Asp, and Amphibæna dire,

L. 513 — *till supplanted down he fell.*] We may observe here a singular beauty and elegance in Milton's language, and that is, his using words in their strict and literal sense, which are commonly applied to a metaphorical meaning; whereby he gives peculiar force to his expressions, and the literal meaning appears more new and striking than the metaphor itself. *Newton.*

L. 524. *Asp.*] Lat. from the Gr. i. e. *poison*; or *not extending*; because they ly round commonly. A very venomous serpent, whose poison kills speedily. It is small like a land snake, but of a broader back, having red and inflamed eyes, hard and dry scales.

*Ibid. Amphibæna.*] Gr. i. e. *going both ways*. A serpent in the

Ceraſtes horn'd, Hydrus, and Elops drear, 525  
 And Dipſas, (not ſo thick ſwarm'd once the ſoil  
 Bedropt with blood of Gorgon, or the iſle  
 Ophiuſa): but ſtill greateſt he the midſt,  
 Now dragon grown; larger than whom the ſun  
 Ingender'd in the Pythian vale on ſlime, 530  
 Huge Python, and his pow'r no leſs he ſeem'd  
 Above the reſt ſtill to retain: they all  
 Him follow'd iſſuing forth to th' open field,  
 Where all yet left of that revolted rout  
 Heav'n fall'n, in ſtation ſtood or juſt array, 535  
 Sublime with expectation when to ſee  
 In triumph iſſuing forth their glorious chief:  
 They ſaw, but other ſight inſtead, a croud  
 Of ugly ſerpents; horror on them fell,  
 And horrid ſympathy; for what they ſaw, 540  
 They felt themſelves now changing; down their arms,  
 Down fell both ſpear and ſhield, down they aſt,  
 And the dire hiſs renew'd, and the dire form  
 Catch'd by contagion; like in puniſhment, 544  
 As in their crime. Thus was th' applauſe they meant,  
 Turn'd to exploding hiſs, triumph to ſhame  
 Caſt on themſelves from their own mouths. There ſtood  
 A grove hard by, ſprung up with this their change,  
 His will who reigns above, to aggravate  
 Their penance, laden with fair fruit, like that 550  
 Which grew in Paradife, the bait of Eve

deſarts of Lybia, having two heads, at each end one.

L. 525. *Ceraſtes.*] Gr. i. e. *horned*, q. *the horned ſerpent*; for it hath four pair of horns, others ſay only two.

Ibid. *Elops.*] Gr. i. e. *without a voice*. A dumb and ſilent ſerpent, that gives no notice of its approach, as others do, by hiſſing, rattles, &c.; ſo no creature can avoid it.

L. 526. *Dipſas.*] Lat. Gr. i. e. *thirſt*; and alſo *cauſan*, Gr. i. e. *burning*. A ſerpent with a great neck and black back, leſs than a viper, but more venomous and quicker in killing.

L. 523. *Ophiuſa.*] Gr. and *Colubraria*, Lat. i. e. *the ſerpentine iſland*: becauſe it is much infeſted with ſerpents, of which there are three moſt remarkable, viz. two in the Mediterranean ſea, and one in the Propontis, near Conſtantinople, which the inhabitants quitted for fear of theſe vermin. Some ſay Cyprus was one of the two.

Us'd by the tempter : on that prospect strange  
 Their earnest eyes they fix'd, imagining  
 For one forbidden tree a multitude  
 Now ris'n, to work them farther wo or shame ; 555  
 Yet parch'd with scalding thirst and hunger fierce,  
 Though to delude them sent, could not abstain ;  
 But on they roll'd in heaps, and up the trees  
 Climbing, fat thicker than the snaky locks  
 That curl'd Megæra : greedily they pluck'd 560  
 The fruitage fair to sight, like that which grew  
 Near that bituminous lake where Sodom flam'd ;  
 This more delusive, not the touch, but taste  
 Deceiv'd ; they fondly thinking to allay  
 Their appetite with gust, instead of fruit 565  
 Chew'd bitter ashes, which th' offended taste  
 With spattering noise rejected ; oft they' assay'd,  
 Hunger and thirst constraining, drugg'd as oft,  
 With hatefulest disrelish writh'd their jaws  
 With foot and cinders fill'd : so oft they fell 570  
 Into the same illusion ; not as man, (plag'd  
 Whom they triumph'd once laps'd. Thus were they  
 And worn with famine, long and ceaseless hiss,  
 Till their lost shape, permitted, they resum'd ;  
 Yearly injoin'd, some say, to undergo 575  
 This annual humbling certain number'd days,  
 To dash their pride, and joy for man seduc'd.  
 However, some tradition they dispers'd  
 Among the Heathen of their purchase got,  
 And fabled how the serpent, whom they-call'd 580  
 Ophion with Eurynome, the wide

L. 562. *The lake of Sodom* ] Josephus says, the apples of Sodom were very fair and pleasant to the sight, but when touched they flew into smoke and ashes.

L. 581. *Ophion*.] Lat. from the Gr. i. e. *a serpent*. One of the companions of Cadmus, who sprung out of the teeth of that serpent which Cadmus slew.

Ibid. *Eurynome*.] Lat. from the Gr. i. e. *ruling wide* ; *encroaching* ; the daughter of Oceanus, and wife of Ophion, which encroached on her husband, and ruined her posterity. Under this fable the hea-



Incroaching Eve perhaps, had first the rule  
Of high Olympus, thence by Saturn driv'n  
And Ops, ere yet Dictæan Jove was born.

Meanwhile in Paradise the hellish pair 585  
Too soon arriv'd; Sin there in Pow'r before,  
Once actual, now in body, and to dwell  
Habitual habitant : behind her Death

Close following pace for pace, not mounted yet  
On his pale horse ; to whom Sin thus began. 590

Second of Satan sprung, all conqu'ring Death,  
What think'st thou of our empire now, though earn'd  
With travel difficult, not better far  
Than still at hell's dark threshold to' have sat watch,  
Unnam'd, undreaded, and thyself half starv'd ? 595

Whom thus the Sin-born monster answer'd soon :  
To me, who with eternal famine pine,  
Alike is hell, or Paradise, or heav'n,  
There best, where most with raven I may meet ;  
Which here, though plenteous, all too little seems 600  
To stuff this maw, this vast unhide-bound corps.

To whom th' incestuous mother thus reply'd :  
Thou therefore on these herbs, and fruits, and flow'rs  
Feed first, on each beast next, and fish, and fowl,  
No homely morsels ; and whatever thing 605  
The scythe of Time mowes down, devour unspar'd ;  
Till I in man residing, through the race,  
His thoughts, his looks, words, actions, all infect ;  
And season him thy last and sweetest prey.

This said, they both betook them several ways, 610  
Both to destroy, or unimmortal make  
All kinds, and for destruction to mature  
Sooner or later : which th' Almighty seeing,

thens couched Adam and Eve, and their expulsion out of Paradise.

L. 584. *Ops* ] Lat. from the Gr. i. e. *riches* ; the daughter of heaven and earth, the sister and wife of Saturn. The Greeks called her also *Rhea*, i. e. *flowing with wealth*.

Ibid. *Dictæan*,] of *Dictæa* ; Lat. Gr. i. e. *a place of nets and fishermen*. A city and mountain in Crete, between Gnoſſus and Samois, now called *Cassiti*, where Jupiter was nursed.

From his transcendent seat the saints among,  
To those bright orders utter'd thus his voice : 615

See with what heat these dogs of hell advance  
To waste and havock yonder world, which I  
So fair and good' created, and had still  
Kept in that state, had not the folly' of man  
Let in these wasteful furies ; who impute 620  
Folly to me ; so doth the prince of hell,  
And his adherents, that with so much ease  
I suffer them to enter and possess.

A place so heav'nly, and conniving seem  
To gratify my scornful enemies, 625  
That laugh, as if, transported with some fit  
Of passion, I to them had quitted all,  
At random yielded up to their misrule ;

And know not that I call'd and drew them thither,  
My hell-hounds, to lick up the draff and filth 630  
Which man's polluting sin with taint hath shed  
On what was pure, till cramm'd and gorg'd, nigh burst,  
With suck'd and glutted offal, at one sling  
Of thy victorious arm, well-pleasing Son,  
Both Sin, and Death, and yawning Grave at last 635  
Through Chaos hurl'd, obstruct the mouth of hell  
For ever, and seal up his ravenous jaws.

Then heav'n and earth renew'd shall be made pure  
To sanctity that shall receive no stain:  
Till then the curse pronounc'd on both proceeds. 640

He ended, and the heav'nly audience loud  
Sung Halleluiah, as the sound of seas,  
Through multitude that sung : Just are thy ways,  
Righteous are thy decrees on all thy works :  
Who can extenuate thee ? Next, to the Son, 645  
Destin'd restorer of mankind, by whom  
New heav'n and earth shall to the ages rise,  
Or down from heav'n descend. Such was their song,  
While the Creator calling forth by name  
His mighty angels, gave them several charge, 650

As sorted best with present things. The sun  
 Had first his precept so to move, so shine,  
 As might affect the earth with cold and heat  
 Scarce tolerable ; and from the north to call  
 Decrepit winter ; from the south to bring 655  
 Solstitial summer's heat. To the blanc moon  
 Her office they prescrib'd ; to th' other five,  
 Their planetary motions and aspects,  
 In sextile, square, and trine, and opposite  
 Of noxious efficacy, and when to join 660  
 In synod unbenign ; and taught the fix'd  
 Their influence malignant when to show'r ;  
 Which of them rising with the sun, or falling,  
 Should prove tempestuous ; to the winds they set  
 Their corners, when with blustre to confound 665  
 Sea, air, and shore, the thunder when to roll  
 With terror through the dark aerial hall.  
 Some say he bid his angels turn ascance.

L. 656. *Solstitial,*] of the *solstice*; Lat. i. e. *the standing of the sun*. An astronomical term. The summer solstice falls on the 21st of June, and the winter solstice on the 21 of December, to which two points of the tropics when the sun comes, there is no sensible increase or decrease of the day and night for a little time : it seems to be at a stand. Here the first is meant.

L. 658. *Planetary,*] of *planets* ; Gr. i. e. *wandering*. Here, moving in their several orbs. Here several terms of astronomy and astrology occur, in a continued digression. According to astrologers, the planets make several angles or aspects in their motions through the twelve signs ; the chief are *conjunction*, *sextile*, *quadrate*, *trine*, *opposition*.

L. 668. *Some say he bid his angels, &c.*] It was *eternal spring* (B. IV. l. 268.) before the fall ; and he is now accounting for the change of seasons after the fall, and mentions the two famous hypotheses. *Some say* it was occasioned by altering the position of the earth, by turning the poles of the earth above 20 degrees aside from the sun's orb, *he bid his angels turn ascance the poles of earth twice ten degrees and more from the sun's axle* ; and the poles of the earth are about 23 degrees and a half distant from those of the ecliptic ; *they with labour push'd oblique the centric globe* ; it was erect before, but is oblique now ; the obliquity of a sphere is the proper astronomical term, when the pole is raised any number of degrees less than 90 ; *the centric globe* fixed on its centre, and therefore moved with labour and difficulty, or rather centric, as being the centre of the world, according to the Ptolemaic system, which our auther usually follows.

The poles of earth twice ten degrees and more  
 From the sun's axle ; they with labour push'd 670  
 Oblique the centrick globe : some say the sun  
 Was bid turn reins from th' equinoctial road  
 Like distant breadth to Taurus with the seven  
 Atlantick sisters, and the Spartan Twins  
 Up to the Tropick Crab ; thence down amain 675  
 By Leo, and the Virgin, and the Scales,  
 As deep as Capricorn, to bring in change  
 Of seasons to each clime ; else had the spring  
 Perpetual smil'd on earth with vernant flow'rs,

L. 674. *Twins*] Sax. *Gemini*. Two children born at one birth. Here, Castor and Pollux, sons of Tindaurus and Leda, king of Sparta ; born these, and at the same time. *Castor* and *Pollux*, i. e. adorned, or *seining*, were the eleventh king of it after their father, and reigned cotemporary. They are feigned to be the sign *Gemini*, by fabulous antiquity, and were much in veneration among the heathens. See Acts xxviii. II. They are stars of the second magnitude, which form the two heads of *Gemini*, the third of the twelve signs of the Zodiac.

L. 675. *Crab*] *Cancer* ; because the sun moves back the same way as the crab doth ; or because it consists of nine stars in the shape of a crab ; the fourth of the twelve signs ; the sun enters into this sign on the 21st of June. Here, the tropic of Cancer, or the northern tropic.

L. 676. *Leo*] Lat. from the Gr. i. e. *the lion*. Here, an astronomical term. The fifth of the twelve signs, into which the sun enters on the 22d of July. This constellation hath twenty-seven stars about it.

Ibid. *Virgin*] *virgo*, Lat. i. e. *strong* ; a chaste maid, a maiden in her bloom and strength. Here, an astronomical term. The sixth of the twelve signs. It consists of twenty-six stars ; the sun enters into it on the 22d of August. This is *Astrea* the goddess of justice, who left the earth because of the wickedness of men after the fall, and flew up to heaven, where she weighs, considers, and examines all actions of men and things, as the poets feigned. But this is a good emblem of divine justice, and the fall of Adam.

Ibid. *Scales*] *Libra*, Lat. i. e. *a balance*, or *pair of scales*. Here, an astronomical term. The seventh of the twelve signs, into which the sun enters on the 22d of September. It is the first of the six southern signs of the zodiac.

L. 677. *Capricorn*] Lat. i. e. *an horned goat* ; because then the sun at this point climbs upward again in his annual course, like that climbing creature the goat. An astronomical term. The tenth of the twelve signs. It consists of twenty-one stars ; the sun enters into it on the 22d of December, and makes the winter solstice. It is the southern tropic.



Equal in days and nights, except to those 680  
 Beyond the polar circles ; to them day  
 Had unbenighted shone, while the low sun  
 To recompence his distance, in their sight  
 Had rounded still th' horizon, and not known  
 Or east or west, which had forbid the snow 685  
 From cold Estotiland, and south as far  
 Beneath Magellan. At the tasted fruit  
 The sun as from Thyestean banquet, turn'd  
 His course intended ; else how had the world  
 Inhabited, though sinless, more than now, 690  
 Avoided pinching cold, and scorching heat ?  
 These changes in the heav'ns, though slow, produc'd  
 Like change on sea and land, fideral blast,  
 Vapour, and mist, and exhalation hot,  
 Corrupt and pestilent : now from the north 695  
 Of Norumbega, and the Samoed shore,

L. 686. *Estotiland.*] Swed. i. e. *another land*. It was called so by some fishermen of Friesland, who first discovered it long before Columbus. It was afterwards discovered by Nicholas and Andrew Zeni, Venetians : by the Portuguese, and called *Terra de Labrador*, i. e. *the land of the labourer*, because it required much pains to cultivate it : by the Spaniards, *Terra de Cortereal*, because Gasper Cortereal discovered it ; and now *New Britain*, by the French and Britons. This is the most northern country of America, extending towards the east and Hudson's bay ; extremely cold, mountainous, over-run with forests and wild beasts.

L. 687. *Magellan.*] Portug. a vast country in South America, extending towards the South pole, not yet well discovered nor inhabited by the Europeans.

L. 688. *Thyestes*] Gr. i. e. *a murderer* ; the son of Pelops, and brother of Atreus. Thyestes committed adultery with his brother's wife ; to revenge it, Atreus slew the son that was born of her, and served him up to his brother at a feast. At this horrid wickedness it is said the sun turned back his course for a time, lest he should be polluted. Such an abhorrence the blind heathens had of those heinous crimes.

L. 696. *Norumbega.*] from the Fr. Amer. ; a large country of North America, having Nova Scotia on the south-west, New England on the north-west, and the ocean on the south, from the capital city of the same name.

Ibid. *Samoed,*] or *Samoieda* ; Russ. i. e. *cannibals*, or *men eaters*. A province in the north-east of Muscovy, upon the Icy Sea, on both sides of the river Oby, and joining to Siberia. The people are very rude and savage, idolaters to this day. Stephen Burroughs, an Englishman, first discovered this country, *A. D.* 1556.

Bursting their brazen dungeon, arm'd with ice,  
 And snow and hail, and stormy gust and flaw,  
 Boreas, and Cæcias, and Argestes loud,  
 And Thrafcias, rend the woods, and seas upturn; 700  
 With adverse blast upturn them from the south  
 Notus and Afer black with thundrous clouds  
 From Serrationa; thwart of these as fierce  
 Forth rush the Levant and the Ponent winds,  
 Eurus and Zephyr, with their lateral noise, 705  
 Sirocco, and Libecchio. Thus began

L. 699. *Boreas.*] Lat. from the Gr. i. e. a roaring violent sound. The north wind, so called from the sound and force of it.

Ibid. *Cæcias.*] Lat. Gr. from *Caycus*, i. e. drawing evil. It is a river of Mysia in Lesser Asia, near the Hellespont, from which this wind blows upon Greece, and gathers clouds together by a strong attractive power. The north-west wind.

Ibid. *Argestes.*] Lat. Gr. i. e. white as silver; because it clears the sky, making it clear as silver. The north-east wind.

L. 700. *Thrafcias.*) Lat. Gr. i. e. blowing from Thrace; now Romania in Europe, upon Greece, from the north. The north wind.

L. 702. *Notus.*) Lat. from the Gr. i. e. moist and wet. Hence Ovid calls it watery. The south wind.

Ibid. *Afer.*) Gr. i. e. blowing from Africa. The south-west wind, because Africa lies south from Greece.

L. 703. *Serrationa.*) in the late edit. *Sierra Liona*, Span. i. e. the lion mountains, vulg. *Cap' di Sierra Liona*; so called from a chain of mountains that reach to the Atlantic ocean, which beats upon these rocks, and makes a noise like the roaring of a lion. Anciently *Theoon Ochema*, Gr. i. e. the chariot of the gods. It is the most western point of Africa, on the frontiers of Nigritia and Guinea, and within a few leagues of Cape Verd.

L. 704. *Levant.*) Fr. from the Lat. i. e. rising. The east, or eastern countries, especially those on the Mediterranean sea, where the sun riseth. The east wind.

Ibid. *Ponent.*) Lat. Fr. Milt. i. e. laying down; because there the sun sets down to our appearance. French, *Vent du ponant*, i. e. the west wind; the winds rising and setting, the east and west winds.

L. 705. *Eurus.*) Lat. Gr. i. e. belonging to the east. The east wind.

L. 706. *Sirocco.*) Ital. Span. Lat. *Japyx*, i. e. blowing from Syria. The south-east wind; because Syria lies south-east from Italy and Spain.

Ibid. *Libecchio.*) Span. Ital. i. e. blowing from Lybia. The south-west wind; because Lybia lies south-west from Italy and Spain.

Outrage from lifeless things : but Discord first,  
 Daughter of Sin, among th' irrational  
 Death introduc'd through fierce antipathy : 709  
 Beast now with beast 'gan war, and fowl with fowl,  
 And fish with fish : to graze the herb all leaving,  
 Devour'd each other ; nor stood much in awe  
 Of man, but fled him, or with count'nance grim  
 Glar'd on him passing. These were from without  
 The growing miseries, which Adam saw 715  
 Already' in part, though hid in gloomiest shade,  
 To sorrow' abandon'd ; but worse felt within,  
 And in a troubled sea of passion tost,  
 Thus to disburden sought with sad complaint :

O miserable of happy ! is this the end 720  
 Of this new glorious world, and me so late  
 The glory of that glory, who now become  
 Accurs'd of blessed ? hide me from the face  
 Of God, whom to behold was then my height  
 Of happiness ! yet well, if here would end 725  
 The misery ; I deserv'd it, and would bear  
 My own deservings : but this will not serve ;  
 All that I eat or drink, or shall beget,  
 Is propagated curse. O voice once heard  
 Delightfully, *Increase and multiply,* 730  
 Now death to hear ! for what can I increase  
 Or multiply, but curses on my head ?  
 Who of all ages to succeed, but feeling  
 The evil on him brought by me, will curse  
 My head ? Ill fare our ancestor impure, 735  
 For this we may thank Adam ; but his thanks  
 Shall be the execration : so besides  
 Mine own that bide upon me, all from me  
 Shall with a fierce reflux on me redound,  
 On me as on their natural centre light 740  
 Heavy, though in their place. O fleeting joys  
 Of Paradise, dear bought with lasting woes !  
 Did I request thee, Maker from my clay  
 To mould me man ? did I solicit thee  
 From darkness to promote me, or here place 745

In this delicious garden? As my will  
Concurr'd not to my be'ing, it were but right  
And equal to reduce me to my dust,  
Desirous to resign and render back  
All I receiv'd unable to perform 750  
Thy terms too hard, by which I was to hold  
The good I fought not. To the loss of that,  
Sufficient penalty, why hast thou added  
The sense of endless woes? inexplicable  
Thy justice seems; yet, to say truth, too late 755  
I thus contest; then should have been refus'd  
Those terms whatever, when they were propos'd:  
Thou didst accept them; wilt thou' enjoy the good,  
Then cavil the conditions? And though God  
Made thee without thy leave, what if thy son 760  
Prove disobedient, and reprov'd retort,  
Wherefore didst thou beget me? I fought it not:  
Wouldst thou admit for his contempt of thee  
That proud excuse? yet him not thy election,  
But natural necessity, begot. 765  
God made thee' of choice his own, and of his own  
To serve him; thy reward was of his grace;  
Thy punishment then justly' is at his will.  
Be' it so, for I submit; his doom is fair,  
That dust I am, and shall to dust return. 770  
O welcome hour whenever! why delays  
His hand to execute what his decree  
Fix'd on this day? why do I overlive?  
Why am I mock'd with death, and lengthen'd out  
To deathless pain? how gladly would I meet 775  
Mortality my sentence, and be earth  
Insensible! how glad would lay me down  
As in my mother's lap! there I should rest  
And sleep secure; his dreadful voice no more  
Would thunder in my ears, no fear of worse 780  
To me and to my offspring would torment me  
With cruel expectation. Yet one doubt  
Pursues me still, lest all I cannot die;  
Lest that pure breath of life, the spi'rit of man,



Which God inspir'd, cannot together perish 785  
 With this corporeal clod ; then in the grave,  
 Or in some other dismal place, who knows  
 But I shall die a living death ? O thought  
 Horrid, if true ! yet why ? it was but breath  
 Of life that sinn'd ; what dies but what had life 790  
 And sin ? the body properly hath neither.  
 All of me then shall die : let this appease  
 The doubt, since human reach no farther knows.  
 For though the Lord of all be infinite,  
 Is his wrath also ? be it, man is not so, 795  
 But mortal doom'd. How can he exercise  
 Wrath without end on man, whom death must end ?  
 Can he make deathless death ? that were to make  
 Strange contradiction, which to God himself  
 Impossible is held, as argument 800  
 Of weakness, not of pow'r. Will he draw out,  
 For anger's sake, finite to infinite  
 In punish'd man, to satisfy his rigour  
 Satisfy'd never ? that were to extend  
 His sentence beyond dust, and Nature's law, 805  
 By which all causes else, according still  
 To the reception of their matter, act,  
 Not to th' extent of their own sphere. But say  
 That death be not one stroke, as I suppos'd,  
 Bereaving sense, but endless misery 810  
 From this day onward, which I feel begun  
 Both in me, and without me, and so last  
 To perpetuity ; Ay me, that fear  
 Comes thund'ring back with dreadful revolution  
 On my defenceless head ; both death and I 815

L. 789. — *It was but breath*  
*Of life that sinn'd ;* ] Adam is here endeavouring to prove to himself, that the *breath of life* (*the spirit of man which God inspired into him*, l. 784.) was to die with his body ; and his argument here, and in what follows, runs thus : Nothing but breath of life sinn'd ; nothing but what had life and sin, dies ; the body properly has neither of these, and therefore he concludes, that the breath of life (or spirit of man within him) was to die ; and that *all* of him was to die ; because the body he knew was mortal. *Pearce.*

L. 815. — *Both death and I*  
*Am found eternal.* ] This must be the printer's blunder, though all

Am found eternal and incorporate both ;  
 Nor I on my part single, in me all  
 Posterity stands curs'd : fair patrimony  
 That I must leave ye, sons ; O were I able  
 To waste it all myself, and leave ye none ! 820  
 So disinherited, how would ye bless  
 Me now your curse ! Ah ! why should all mankind  
 For one man's fault thus guiltless be condemn'd,  
 If guiltless ? but from me what can proceed,  
 But all corrupt, both mind and will deprav'd ; 825  
 Not to do only, but to will the same  
 With me ? how can they then acquitted stand  
 In sight of God ? Him after all disputes  
 Forc'd I absolve ; all my evasions vain,  
 And reasonings, though through mazes, lead me still  
 But to my own conviction ; first and last 831  
 On me, me only as the source and spring  
 Of all corruption, all the blame lights due :  
 So might the wrath ! Fond wish ! couldst thou support  
 That burden heavier than the earth to bear ; 835  
 Than all the world much heavier, though divided  
 With that bad woman ? Thus what thou desir'st,  
 And what thou fear'st, alike destroys all hope  
 Of refuge, and concludes thee miserable  
 Beyond all past example and future ; 840  
 To Satan only like both crime and doom.  
 O Conscience, into what abyss of fears  
 And horrors hast thou driv'n me ; out of which  
 I find no way, from deep to deeper plung'd !  
 Thus Adam to himself lamented loud 845  
 Through the still night : not now, as ere man fell,  
 Wholesome, and cool, and mild, but with black air  
 Accompanied, with damps and dreadful gloom,  
 Which to his evil conscience represented

editions patronize it. All languages agree, that when singular and  
 plural are so joined, the latter must govern. He gave it there-  
 fore,

—both Death and I  
 Are found eternal,

Bentley.

All things with double terror : on the ground 850  
Outstretch'd he lay ; on the cold ground ; and oft  
Curs'd his creation, Death as oft accus'd  
Of tardy execution, since denounc'd  
The day of his offence. Why comes not Death,  
Said he, with one thrice acceptable stroke 855  
To end me ! Shall Truth fail to keep her word,  
Justice divine not hasten to be just ?  
But death comes not at call ; Justice divine  
Mends not her slowest pace for pray'rs or cries.  
O woods, O fountains, hillocks, dales and bow'rs,  
With other echo late I taught your shades 861  
To answer, and resound far other song !  
Whom thus afflicted when sad Eve beheld,  
Desolate where she sat, approaching nigh,  
Soft words to his fierce passion she assay'd : 865  
But her with stern regard he thus repell'd :  
Out of my sight, thou serpent ; that name best  
Befits thee, with him leagu'd, thyself as false  
And hateful ; nothing wants, but that thy shape,  
Like his, and colour serpentine, may show 870  
Thy inward fraud, to warn all creatures from thee  
Henceforth ; lest that too heav'nly form, pretended,  
To hellish falsehood, snare them. But for thee  
I had persisted happy, had not thy pride  
And wand'ring vanity, when least was safe, 875  
Rejected my forewarning, and disdain'd  
Not to be trusted ; longing to be seen,  
Though by the dev'il himself, him overweening  
To overreach ; but with the serpent meeting,  
Fool'd and beguil'd ; by him thou, I by thee, 880  
To trust thee from my side, imagin'd wise,  
Constant, mature, proof against all assaults ;  
And understood not all was but a show,  
Rather than solid virtue ; all but a rib,  
Crooked by nature, bent, as now appears, 885  
More to the part sinister, from me drawn,  
Well if thrown out, as supernumerary

To my just number found. O why did God,  
Creator wise; that peopled highest heav'n  
With spirits masculine, create at last 890  
This novelty on earth, this fair defect  
Of Nature; and not fill the world at once,  
With men as angels without feminine,  
Or find some other way to generate  
Mankind? This mischief had not then befall'n, 895  
And more that shall befall; innumerable  
Disturbances on earth through female snares,  
And strait conjunction with this sex: for either  
He never shall find out fit mate, but such  
As some misfortune brings him, or mistake; 900  
Or whom he wishes most shall seldom gain  
Through her perverseness; but shall see her gain'd  
By a far worse; or if she love, withheld  
By parents; or his happiest choice too late  
Shall meet, already link'd and wedlock-bound 905  
To a fell adversary, his hate or shame;  
Which infinite calamity shall cause  
To human life, and household peace confound.

He added not, and from her turn'd; but Eve  
Not so repuls'd with tears that ceas'd not flowing,  
And tresses all disorder'd, at his feet 910  
Fell humble, and embracing them, besought  
His peace, and thus proceeded in her plaint:

For sake me not thus, Adam; witness Heav'n  
What love sincere, and reverence in my heart 915  
I bear thee, and unweeting have offended,  
Unhappily deceiv'd; thy suppliant  
I beg, and clasp thy knees; bereave me not,  
Whereon I live, thy gentle looks, thy aid,  
Thy counsel, in this uttermost distress, 920  
My only strength and stay: forlorn of thee,  
Whither shall I betake me, where subsist?

L. 888. — *O why did God, &c.*] This thought was originally of Euripides, who makes Hippolytus in like manner expostulate with Jupiter for not creating man without women. See *Hippol.* 616.



While yet we live, scarce one short hour perhaps,  
 Between us two let there be peace, both joining,  
 As join'd in injuries, one enmity 925  
 Against a foe by doom express assign'd us,  
 That cruel serpent. On me exercise not  
 Thy hatred for this misery befall'n,  
 On me already lost, me than thyself  
 More miserable: both have sinn'd, but thou 930  
 Against God only; I against God and thee;  
 And to the place of judgment will return,  
 There with my cries importune Heav'n, that all  
 The sentence from thy head remov'd, may light  
 On me, sole cause to thee of all this woe, 935  
 Me, me only, just object of his ire.

She ended weeping; and her lowly plight,  
 Immoveable till peace obtain'd from fault  
 Acknowledg'd and deplor'd, in Adam wrought  
 Commiseration: soon his heart relented 940  
 Tow'ards her, his life so late and sole delight,  
 Now at his feet submissive in distress,  
 Creature so fair his reconcilement seeking,  
 His counsel, whom she had displeas'd, his aid;  
 As one disarm'd, his anger all he lost, 945  
 And thus with peaceful words uprais'd her soon.

Unwary, and too desirous, as before,

L. 940. — *Soon his heart relented.*] This seems to have been drawn from a domestic scene. Milton's wife, soon after marriage, went to visit her friends in Oxfordshire, and refused to return at the time appointed; he often solicited her, but in vain; she declared her resolution not to cohabit with him any more. Upon this he wrote his *Doctrine and Discipline of Divorce*; and, to show that he was in earnest, was actually treating about a second marriage, when the wife contrived to meet him at a friend's whom he often visited, and there fell prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted (says Mr. Fenton) but an interview of that nature, so little expected must wonderfully affect him; and perhaps the impressions it made on his imagination contributed much to the painting of that pathetic scene in *Paradise Lost*, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance he generously sacrificed all his resentment to her tears. *Newton.*

So now of what thou know'st not, who desir'st  
The punishment all on thyself; alas!  
Bear thine own first, ill able to sustain 950  
His full wrath, whose thou feel'st as yet least part,  
And my displeasure bear'st so ill. If pray'rs  
Could alter high decrees, I to that place  
Would speed before thee, and be louder heard,  
That on my head all might be visited, 955  
Thy frailty and infirmer sex forgiv'n,  
To me committed, and by me expos'd.  
But rise, let us no more contend, nor blame  
Each other, blam'd enough elsewhere; but strive  
In offices of love, how we may lighten 960  
Each other's burden, in our share of woe;  
Since this day's death denounc'd, if ought I see,  
Will prove no sudden, but a slow-pac'd evil,  
A long day's dying, to augment our pain,  
And to our seed (O hapless seed!) deriv'd. 965

To whom thus Eve recov'ring heart, reply'd:  
Adam, by sad experiment I know  
How little weight my words with thee can find,  
Found so erroneous, thence by just event  
Found so unfortunate: nevertheless, 970  
Restor'd by thee, vile as I am, to place  
Of new acceptance, hopeful to regain  
Thy love, the sole contentment of my heart,  
Living or dying, from thee I will not hide  
What thoughts in my unquiet breast are risen, 975  
Tending to some relief of our extremes,  
Or end, though sharp and sad yet tolerable,  
As in our evils, and of easier choice.  
If care of our descent perplex us most,  
Which must be born to certain woe, devour'd 980  
By death at last; and miserable it is  
To be to others cause of misery,  
Our own begott'en, and of our loins to bring  
Into this curld world a woful race,  
That after wretched life must be at last 985

Food for so foul a monster; in thy pow'r  
It lies, yet ere conception, to prevent  
The race unblest'd, to be'ing yet unbegot.  
Childless thou art, childless remain; so Death  
Shall be deceiv'd his glut, and with us two 990  
Be forc'd to satisfy his ravenous maw.  
But if thou judge it hard and difficult,  
Conversing, looking, loving, to abstain  
From love's due rites, nuptial embraces sweet,  
And with desire to languish without hope, 995  
Before the present object languishing  
With like desire, which would be misery  
And torment less than none of what we dread;  
Then both ourselves and seed at once to free  
From what we fear for both, let us make short, 1000  
Let us seek Death; or he not found, supply  
With our own hand his office on ourselves:  
Why stand we longer shiv'ring under fears,  
That show no end but death, and have the pow'r,  
Of many ways to die, the shortest choosing, 1005  
Destruction with destruction to destroy?

She ended here, or vehement despair  
Broke off the rest; so much of death her thoughts  
Had entertain'd, as dy'd her cheeks with pale.  
But Adam, with such counsel nothing sway'd, 1010  
To better hopes his more attentive mind  
Lab'ring had rais'd, and thus to Eve reply'd:

Eve, thy contempt of life and pleasure seems  
To argue in thee something more sublime  
And excellent than what thy mind contemns; 1015  
But self-destruction therefore sought, refutes  
That excellence thought in thee, and implies,  
Not thy contempt, but anguish and regret  
For loss of life and pleasure over-lov'd.  
Or if thou covet death, as utmost end 1020  
Of misery, so thinking to evade  
The penalty pronounc'd, doubt not but God  
Hath wiselier arm'd his vengeful ire than so

To be forestall'd; much more I fear lest death  
So snatch'd will not exempt us from the pain 1025  
We are by doom to pay; rather such acts  
Of contumacy will provoke the Highest  
To make death in us live: then let us seek  
Some safer resolution, which methinks  
I have in view, calling to mind with heed, 1030  
Part of our sentence, that thy seed shall bruise  
The serpent's head; piteous amends, unless  
Be meant, whom I conjecture, our grand foe  
Satan, who in the serpent hath contriv'd  
Against us this deceit: to crush his head 1035  
Would be revenge indeed; which will be lost  
By death brought on ourselves, or childless days  
Resolv'd, as thou proposest; so our foe  
Shall 'scape his punishment ordain'd, and we  
Instead shall double ours upon our heads. 1040  
No more be mention'd then of violence  
Against ourselves, and wilful barrenness,  
That cuts us off from hope, and favours only  
Rancour and pride, impatience and despite,  
Reluctance against God and his just yoke 1045  
Laid on our necks. Remember with what mild  
And gracious temper he both heard and judg'd,  
Without wrath or reviling: we expected  
Immediate dissolution, which we thought  
Was meant by death that day; when lo, to thee,  
Pains only in childbearing were foretold,  
And bringing forth, soon recompens'd with joy,  
Fruit of thy womb: on me the curse aslope  
Glanc'd on the ground; with labour I must earn  
My bread: what harm? Idleness had been worse;  
My labour will sustain me: and lest cold  
Or heat should injure us, his timely care  
Hath unbefought provided, and his hands  
Cloth'd us unworthy, pitying while he judg'd:  
How much more, if we pray him, will his ear 1060  
Be open, and his heart to pity' incline,



And teach us farther, by what means to shun  
Th' inclement seasons, rain, ice, hail, and snow ?  
Which now the sky with various face begins  
To show us in this mountain, while the winds 1065  
Blow moist and keen, shattering the graceful locks  
Of these fair spreading trees ; which bids us seek  
Some better shroud, some better warmth to cherish  
Our limbs benumb'd, ere this diurnal star 1069  
Leave cold the night, how we his gather'd beams  
Reflected, may with matter sere foment,  
Or by collision of two bodies grind  
The air attrite to fire, as late the clouds 1075  
Justling or push'd with winds, rude in their flock  
Tine the slant lightning, whose thwart flame driv'n  
Kindles the gummy bark of fir or pine, (down,  
And sends a comfortable heat from far,  
Which might supply the sun : such fire to use,  
And what may else be remedy or cure 1080  
To evils which our own misdeeds have wrought,  
He will instruct us praying, and of grace  
Beseeching him, so as we need not fear  
To pass commodiously this life, sustain'd  
By him with many comforts, till we end  
In dust, our final rest and native home. 1085  
What better can we do, than to the place  
Repairing where he judg'd us, prostrate fall  
Before him reverent, and there confess  
Humbly our faults, and pardon beg, with tears  
Watering the ground, and with our sighs the air  
Frequenting, sent from hearts contrite, in sign 1091  
Of sorrow' unfeign'd, and humiliation meek ;  
Undoubtedly he will relent, and turn  
From his displeasure ; in whose look serene,  
When angry most he seem'd, and most severe, 1095  
What else but favour, grace, and mercy shone ?  
So spake our Father penitent ; nor Eve  
Felt less remorse : they forthwith to the place  
Repairing where he judg'd them, prostrate fell

Before him reverent, and both confess'd      1100  
Humbly their faults, and pardon begg'd, with tears  
Watering the ground, and with their sighs the air  
Frequenting, sent from hearts contrite, in sign  
Of sorrow unfeign'd, and humiliation meek.

*End of Book TENTH.*

PARADISE LOST.

BOOK THE ELEVENTH.

## The ARGUMENT of Book XI.

*THE Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the angel denounces their departure. Eve's lamentation. Adam pleads, but submits: the angel leads him up to a high hill; sets before him in vision what shall happen till the flood.*



# PARADISE LOST.

## BOOK XI.

**T**HUS they in lowliest plight repentant stood  
 Praying; for from the mercy-seat above,  
 Preventing grace descending had remov'd  
 The stony from their hearts, and made new flesh  
 Regenerate grow instead, that sighs now breath'd 5  
 Unutterable, which the spi'rit of pray'r  
 Inspir'd, and wing'd for heav'n with speedier flight  
 Than loudest oratory: yet their port  
 Not of mean suitors, nor important less  
 Seem'd their petition, than when the ancient pair 10  
 In fables old, less ancient yet than these,  
 Deucalion and chaste Pyrrha, to restore  
 The race of mankind drown'd, before the shrine  
 Of Themis stood devout. To heav'n their pray'rs  
 Flew up, nor miss'd the way, by envious winds 15

L. 2. *Mercy-seat.*] It was a covering of pure solid gold, made exactly to fit the dimensions of the ark, to which the two cherubims of gold were fixed, and spread their wings over it; placed in the tabernacle, and in Solomon's temple, under the two cherubims. It was two cubits and an half in length, and a cubit and an half in breadth. See Exod. xxv. 17, 18, 21.

L. 12. *Deucalion.*] Lat. Gr. i. e. *calling upon God.* An ancient king of Thessaly, the son of Prometheus, cotemporary with Cecrops king of Athens, about A. M. 2437, in whose reign a great inundation happened in Greece. He with his wife only were saved in a little boat upon mount Parnassus, till the waters abated.

Ibid. *Pyrrha.*] Lat. Gr. i. e. *fire*; because of her singular piety, zeal for the gods, and chastity. She was the wife of Deucalion. These names were very suitable to the character given to Noah and his wife.

L. 14. *Themis.*] Lat. Gr. i. e. *just*, or *right*; because she taught men to petition the gods for those things that were right and fit: or Heb. from *Tbam*, or *Thummim*, i. e. *perfect*, *upright*. A goddess, that had an oracle upon mount Parnassus; thither those two addressed themselves for counsel, how the lost race of mankind might be restored.

Blown vagabond or frustrate : in they pass'd  
Dimensionless through heav'nly doors ; then clad  
With incense, where the golden altar fum'd  
By their great Intercessor, came in sight  
Before the Father's throne : them the glad Son 20  
Presenting, thus to intercede began :

See, Father, what first-fruits on earth are sprung.  
From thy implanted grace in man, these sighs  
And pray'rs, which in this golden censer, mix'd  
With incense, I thy Priest before thee bring; 25  
Fruits of more pleasing savour from thy seed  
Sown with contrition in his heart, than those  
Which his own hand manuring all the trees  
Of Paradise could have produc'd, ere fall'n  
From innocence. Now therefore bend thine ear 30  
To supplication ; hear his sighs though mute :  
Unskilful with what words to pray, let me  
Interpret for him, me his advocate  
And propitiation ; all his works on me,  
Good or not good, ingraft ; my merit those 35  
Shall perfect ; and for these my death shall pay.  
Accept me, and in me from these receive  
The smell of peace tow'ard mankind ; let him live  
Before thee reconcil'd, at least his days  
Number'd, though sad, till death, his doom, (which I  
To mitigate thus plead, not to reverse), 41  
To better life shall yield him, where with me  
All my redeem'd may dwell in joy and bliss,  
Made one with me, as I with thee am one.

To whom the Father, without cloud, serene : 45  
All thy request for man, accepted Son,  
Obtain ; all thy request was my decree.  
But longer in that Paradise to dwell,  
The law I gave to Nature him forbids:  
Those pure immortal elements, that know 50  
No gross, no unharmonious mixture foul,  
Eject him tainted now, and purge him off  
As a distemper gross, to air as gross,  
And mortal food, as may dispose him best

For dissolution wrought by sin, that first 55  
Distemper'd all things, and of incorrupt  
Corrupted. I at first with two fair gifts  
Created him endow'd, with happiness  
And immortality : that fondly lost,  
This other serv'd but to eternize woe ; 60  
Till I provided death ; so death becomes  
His final remedy ; and after life  
Try'd in sharp tribulation, and refin'd  
By faith and faithful works, to second life,  
Wak'd in the renovation of the just, 65  
Resigns him up with heav'n and earth renew'd.  
But let us call to synod all the blest'd  
Through heav'n's wide bounds ; from them I will not  
My judgments, how with mankind I proceed, (hide  
As how with peccant angels late they saw, 70  
And in their state, though firm, stood more con-  
He ended, and the Son gave signal high (firm'd.  
To the bright minister that watch'd ; he blew  
His trumpet, heard in Oreb since perhaps  
When God descended, and perhaps once more 75  
To sound at general doom. Th' angelic blast  
Fill'd all the regions : from their blissful bowers  
Of amarantine shade, fountain or spring,  
By the waters of life, where-e'er they sat  
In fellowships of joy, the sons of light 80  
Hasted, resorting to the summons high,  
And took their seats ; till from his throne supreme  
Th' Almighty thus pronounc'd his sov'reign will :  
O sons, like one of us man is become  
To know both good and evil, since his taste 85  
Of that defended fruit : but let him boast  
His knowledge of good lost, and evil got ;

L. 74. *Oreb.*] i. e. When God descended with the sound of a trumpet, Exod. xix. 16. " And it came to pass on the third day, in the morning, that there were thunders and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that were in the camp trembled."

Happier, had it suffic'd him to have known  
 Good by itself, and evil not at all.  
 He sorrows now, repents, and prays contrite; 90  
 My motions in him: longer than they move,  
 His heart I know how variable and vain,  
 Self-left. Lest therefore his now bolder hand  
 Reach also of the tree of life, and eat,  
 And live for ever, dream at least to live 95  
 For ever, to remove him I decree,  
 And send him from the garden forth, to till  
 The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge;  
 Take to thee from among the Cherubim 100  
 Thy choice of flaming warriors, lest the fiend,  
 Or in behalf of man, or to invade  
 Vacant possession, some new trouble raise:  
 Hasten thee, and from the Paradise of God  
 Without remorse drive out the sinful pair, 105  
 From hallow'd ground th' unholy, and denounce  
 To them and to their progeny from thence  
 Perpetual banishment. Yet lest they faint  
 At the sad sentence rigorously urg'd,  
 For I behold them soften'd, and with tears 110  
 Bewailing their excess, all terror hide.  
 If patiently thy bidding they obey,  
 Dismiss them not disconsolate; reveal  
 To Adam what shall come in future days,  
 As I shall thee enlighten: intermix 115  
 My covenant in the woman's seed renew'd:  
 So send them forth, though sorrowing, yet in peace;  
 And on the east side of the garden place,  
 Where entrance up from Eden easiest climbs,  
 Cherubic watch, and of a sword the flame 120

L. III. *Bewailing their excess.*—God is here represented as pitying our first parents; and, even while he is ordering Michael to drive them out of Paradise, orders him at the same time to *hide all terror*; and for the same reason he chooses to speak of their offence in the softest manner, calling it only an *excess*, a going beyond the bounds of their duty, by the same metaphor as sin is often called *transgression*. Newton.



Wide waving, all approach far off to fright,  
 And guard all passage to the tree of life :  
 Left paradise a receptacle prove  
 To spirits foul, and all my trees their prey,  
 With whose stol'n fruit man once more to delude.

He ceas'd; and th'archangelic pow'r prepar'd 126  
 For swift descent; with him the cohort bright  
 Of watchful Cherubim; four faces each  
 Had, like a double Janus, all their shape  
 Spangled with eyes, more numerous than those 130  
 Of Argus, and more wakeful than to drowse,  
 Charm'd with Arcadian pipe, the past'ral reed  
 Of Hermes, or his opiate rod. Meanwhile,  
 To re-salute the world with sacred light,  
 Leucothea wak'd, and with fresh dews imbalm'd 135  
 The earth; when Adam, and first matron Eve,  
 Had ended now their orisons, and found  
 Strength added from above, new hope to spring  
 Out of despair, joy, but with fear yet link'd;  
 Which thus to Eve his welcome words renew'd: 140

Eve, easily may faith admit, that all  
 The good which we enjoy, from heav'n descends;  
 But that from us ought should ascend to heav'n,  
 So prevalent as to concern the mind  
 Of God high-blest'd, or to incline his will, 145  
 Hard to belief may seem: yet, this will prayer!

L. 129. *Janus.*) Heb. i. e. *wine*. The first king of Italy, who first dressed the vine and drank wine; therefore his posterity were called *Ocnotrii*, Gr. i. e. *wine-bibbers*. He was therefore deified, and honoured with a famous temple at Rome, pictured with two faces; in memory of him money was coined, with a Janus on one side, and a ship on the reverse; and the month of January was dedicated to him.

L. 131. *Argus.*] Lat. Gr. i. e. *active* and *nimble*. A shepherd, said to have had 100 eyes. Juno retained him in her service, to watch and relate the pranks of Jupiter.

L. 132. *Arcadian,*] belonging to Arcadia; from *Arcas*, Gr. i. e. *a bear*. The son of Jupiter and Calisto, (whom Jupiter turned into a bear), father of the Arcadians, and king of Arcadia. The Arcadians, ignorant of their true original, boasted that they were before the moon.

Or one short sigh of human breath, upborne  
Ev'n to the seat of God. For since I sought  
By pray'r th' offended Deity to' appease,  
Kneel'd, and before him humbled all my heart, 150  
Methought I saw him placable and mild,  
Bending his ear; persuasion in me grew  
That I was heard with favour; peace return'd  
Home to my breast, and to my memory  
His promise, that thy seed shall bruise our foe; 155  
Which then not minded in dismay, yet now  
Assures me that the bitterness of death  
Is past, and we shall live. Whence hail to thee,  
Eve rightly call'd, mother of all mankind,  
Mother of all things living, since by thee 160  
Man is to live, and all things live for man.

To whom thus Eve with sad demeanour meek:  
Ill worthy I, such title should belong  
To me transgressor, who for thee ordain'd  
A help, became thy snare; to me reproach 165  
Rather belongs, distrust, and all dispraise:  
But infinite in pardon was my Judge,  
That I who first brought death on all, am grac'd  
The source of life; next favourable thou,  
Who highly thus to' entitle me vouchsaf'st, 170  
Far other name deserving. But the field  
To labour calls us now with sweat impos'd,  
Though after sleepless night; for see the morn,  
All unconcern'd with our unrest, begins  
Her rosy progress smiling: let us forth; 175  
I never from thy side henceforth to stray,  
Where-e'er our day's work lies, though now injoin'd  
Laborious, till day droop; while here we dwell,  
What can be toilsome in these pleasant walks?  
Here let us live, though in fall'n state, content. 180

So spake, so wish'd much humbled Eve; but fate  
Subscrib'd not: Nature first gave signs, impress'd  
On bird, beast, air, air suddenly eclips'd  
After short blush of morn; nigh in her sight,  
The bird of Jove, stoop'd from his airy tour, 185

Two birds of gayest plume before him drove :  
 Down from a hill the beast that reigns in woods,  
 First hunter then, pursu'd a gentle brace,  
 Goodliest of all the forest, hart and hind ;  
 Direct to th' eastern gate was bent their flight. 190  
 Adam observ'd, and with his eye the chase  
 Pursuing, not unmov'd, to Eve thus spake :

O Eve, some farther change awaits us nigh,  
 Which heav'n by these mute signs in nature shows,  
 Forerunners of his purpose, or to warn 195  
 Us haply too secure of our discharge  
 From penalty, because from death releas'd  
 Some days ; how long, and what till then our life,  
 Who knows, or more than this, that we are dust,  
 And thither must return, and be no more ? 200  
 Why else this double object in our sight,  
 Of flight pursu'd in th' air, and o'er the ground,  
 One way the self-same hour ? why in the east  
 Darkness ere day's mid-course, and morning-light  
 More orient in yon western cloud that draws 205  
 O'er the blue firmament a radiance white,  
 And slow descends, with something heav'nly fraught ?

He err'd not ; for by this the heav'nly bands  
 Down from a sky of jasper lighted now  
 In Paradise, and on a hill made halt ; 210  
 A glorious apparition, had not doubt  
 And carnal fear that day dimm'd Adam's eye.  
 Not that more glorious when the angels met  
 Jacob in Mahanaim, where he saw  
 The field pavilion'd with his guardians bright ; 215  
 Nor that which on the flaming mount appear'd  
 In Dothan, cover'd with a camp of fire

L. 214. *Mahanaim.*] Heb. *two hosts*, or *camps*. So Jacob called the place where he saw armies of holy angels protecting him from the fear of Esau, *Gen.* xxxii. 1, 2. A city was built there in memory of this glorious vision in the tribe of Gad, in the land of Gilead, beyond Jordan, for the priests, near Ramath, *Josh.* xxi. 33.

L. 217. *Dothan.*) Heb. *i. e. commandment*. A city about two

Against the Syrian king, who to surprize  
 One man, assassin-like, had levy'd war,  
 War unproclaim'd. The princely Hierarch  
 In their bright stand there left his pow'rs, to seize  
 Possession of the garden; he alone,  
 To find where Adam shelter'd, took his way,  
 Not unperceiv'd of Adam, who to Eve,  
 While the great visitant approach'd, thus spake: 225

Eve, now expect great tidings, which perhaps  
 Of us will soon determine, or impose  
 New laws to be observ'd; for I descry,  
 From yonder blazing cloud that veils the hill,  
 One of the heav'nly host, and by his gait, 230  
 None of the meanest, some great potentate  
 Or of the Thrones above, such majesty  
 Invests him coming; yet not terrible,  
 That I should fear; nor sociably mild,  
 As Raphael, that I should much confide; 235  
 But solemn and sublime, whom not to offend,  
 With rev'rence I must meet, and thou retire.

He ended; and th' archangel soon drew nigh,  
 Not in his shape celestial, but as man  
 Clad to meet man; over his lucid arms 240  
 A military vest of purple flow'd,  
 Livelier than Melibœan, or the grain  
 Of Sarra, worn by kings and heroes old

miles from Sechem, six from Tiberias, twelve to the north of Samaria, forty four miles from Jerusalem towards the north.

L. 219. *One man.*) viz. Elifha the prophet, who discovered the private counsels of the king of Syria to the king of Israel.

L. 220. *War unproclaim'd.*) The severe censure on this, makes me fancy that Milton hinted at the war with Holland, which broke out in 1664, when we surprized and took the Dutch Bourdeaux fleet, before war was proclaimed, which the Whigs much exclaimed against. Warburton.

[L. 242. *Melibœan.*] Lat. from the Gr. i. e. *having the care of oxen.* A city of Thessaly upon the sea shore, famous of old for the art of dying the noblest purple, by the help of a shell-fish called *purpura* and *ostrum*, which they caught in the sea thereabout.

L. 243. *Of Sarra,*] viz. Tyre, now Sour. It was a very ancient and rich sea-port, and capital of Phenicia, built by Agenor, the father of Cadmus, Isa. xxiii. 12. about A. M. 2499, or about the



In time of truce ; Iris had dipp'd the woof ;  
His starry helm unbuckled show'd him prime 245  
In manhood, where youth ended ; by his side,  
As in a glist'ring zodiack, hung the sword,  
Satan's dire dread, and in his hand the spear.  
Adam bow'd low ; he kingly, from his state  
Inclin'd not, but his coming thus declar'd : 250

Adam, Heav'n's high behest no preface needs :  
Sufficient that thy pray'rs are heard, and death,  
Then due by sentence when thou didst transgress,  
Defeated of his seizure many days  
Giv'n thee of grace, wherein thou mayst repent, 255  
And one bad act with many deeds well done  
May'st cover : well may then thy Lord appear'd  
Redem thee quite from death's rapacious claim ;  
But longer in this Paradise to dwell  
Permits not ; to remove thee I am come, 260  
And send thee from the garden forth to till  
The ground whence thou wast taken, fitter soil.  
He added not ; for Adam at the news  
Heart-struck with chilling gripe of sorrow stood,  
'That all his senses bound : Eve, who unseen 265  
Yet all had heard, with audible lament  
Discover'd soon the place of her retire.

O unexpected stroke, worse than of death !  
Must I thus leave thee, Paradise ? thus leave  
Thee, native soil, these happy walks and shades, 270  
Fit haunt of gods ? where I had hope to spend,  
Quiet though sad, the respite of that day  
That must be mortal to us both. O flowers,  
That never will in other climate grow,  
My early visitation, and my last 275  
At ev'n, which I bred up with tender hand,

time of Gideon, a judge of Israel, sixty-five years before the destruction of Troy, and 240 before the building of Solomon's temple.

L. 244. *Iris,*] or the rainbow. It is a natural meteor in the clouds, caused by the reflection of the rays of the sun upon them ; therefore it appears only in rainy weather.

From the first op'ning bud, and gave ye names !  
 Who now shall rear ye to the sun, or rank  
 Your tribes, and water from th' ambrosial fount ?  
 Thee lastly, nuptial bow'r, by me adorn'd 280  
 With what to sight or smell was sweet ! from thee  
 How shall I part, and whither wander down  
 Into a lower world, to this obscure  
 And wild ? how shall we breathe in other air  
 Less pure, accusom'd to immortal fruits ? 285

Whom thus the angel interrupted mild :  
 Lament not, Eve, but patiently resign  
 What justly thou hast lost ; nor set thy heart,  
 Thus over fond, on that which is not thine.  
 Thy going is not lonely ; with thee goes 290  
 Thy husband ; him to follow thou art bound ;  
 Where he abides, think there thy native soil,  
 Adam by this from the cold sudden damp  
 Recovering, and his scatter'd spi'rits return'd,  
 To Michael thus his humble words address'd : 295

Celestial, whether among the Thrones, or nam'd  
 Of them the highest, for such of shape may seem  
 Prince above princes, gently hast thou told  
 Thy message, which might else in telling wound,  
 And in performing end us ; what besides, 300  
 Of sorrow, and dejection, and despair,  
 Our frailty can sustain, thy tidings bring,  
 Departure from this happy place, our sweet  
 Recess, and only consolation left  
 Familiar to our eyes ; all places else 305  
 Inhospitable appear and desolate,  
 Not knowing us nor known : and if by prayer  
 Incessant I could hope to change the will  
 Of him who all things can, I would not cease

L: 296. *Celestial, whether, &c.*] There is the same propriety in these speeches of Adam and Eve, as the critics have observed in the speeches of Priam and Hecuba, to dissuade Hector from fighting with Achilles, in the twenty-second book of the Iliad, where the sentiments are excellently adapted to the different characters of the father and mother. *Newton.*

To weary him with my assiduous cries : 310  
But pray'r against his absolute decree  
No more avails, than breath against the wind,  
Blown stifling back on him that breathes it forth :  
Therefore to his great bidding I submit.  
This most afflicts me, that departing hence, 315  
As from his face I shall be hid, depriv'd  
His blessed count'nance ; here I could frequent  
With worship place by place where he vouchsaf'd  
Presence divine, and to my sons relate,  
On this mounthe appear'd, under this tree 320  
Stood visible, among these pines his voice  
I heard, here with him at this fountain talk'd :  
So many grateful altars I would rear  
Of grassy turf, and pile up every stone  
Of lustre from the brook, in memory, 325  
Or monument to ages, and thereon  
Offer sweet-smelling gums, and fruits, and flow'rs;  
In yonder nether world where shall I seek  
His bright appearances, or footsteps trace ?  
For though I fled him angry, yet recall'd 330  
To life prolong'd and promis'd race, I now  
Gladly behold though but his utmost skirts  
Of glory, and far off his steps adore.

To whom thus Michael with regard benign :  
Adam, thou know'st heav'n his, and all the earth ;  
Not this rock only ; his omnipresence fills 336  
Land, sea, and air, and every kind that lives,  
Fomented by his virtual pow'r and warm'd :  
All th' earth he gave thee to possess and rule,  
No despicable gift ; surmise not then 340  
His presence to these narrow bounds confin'd  
Of Paradise or Eden : this had been  
Perhaps thy capital seat, from whence had spread  
All generations, and had hither come  
From all the ends of th' earth, to celebrate 345  
And reverence thee their great progenitor.  
But this pre-eminence thou' hast lost, brought down  
To dwell on even ground now with thy sons :

Yet doubt not but in valley and in plain  
God is as here, and will be found alike 350  
Present, and of his presence many a sign  
Still following thee, still compassing thee round  
With goodness and paternal love, his face  
Express, and of his steps the track divine.  
Which that thou may'st believe, and be confirm'd 355  
Ere thou from hence depart, know I am sent  
To show thee what shall come in future days  
To thee and to thy offspring; good with bad  
Expect to hear, supernal grace contending  
With sinfulness of men; thereby to learn 360  
True patience, and to temper joy with fear.  
And pious sorrow, equally inur'd  
By moderation either state to bear,  
Prosperous or adverse; so shalt thou lead  
Safest thy life, and best prepar'd endure 365  
Thy mortal passage when it comes. Ascend  
This hill; let Eve (for I have drench'd her eyes)  
Here sleep below, while thou to foresight wak'st;  
As once thou slept'st, while she to life was form'd.  
To whom thus Adam gratefully reply'd: 370  
Ascend, I follow thee, safe guide, the path  
Thou lead'st me, and to the hand of heav'n submit,  
However chaf'ning; to the evil, turn  
My obvious breast, arming to overcome  
By suffering, and earn rest from labour won, 375  
If so I may attain. So both ascend  
In the visions of God. It was a hill  
Of Paradise the highest, from whose top  
The hemisphere of earth in clearest ken  
Stretch'd out to th' amplest reach of prospect lay. 380  
Not high'er that hill, nor wider looking round,  
Whereon for different cause the tempter set  
Our second Adam in the wilderness,  
To show him all earth's kingdoms and their glory.  
His eye might there command where-ever stood 385  
City of old or modern fame, the seat  
Of mightiest empire, from the destin'd walls



Of Cambalu, seat of Cathain Can,  
And Samarchand by Oxus, Temir's throne,  
To Paquin of Sinæan king, and thence 390  
To Agra and Lahor of Great Mogul,

L. 388. *Cambalu*,] *Camphala* or *Cambala*; Tart. i. e. *the city of the great lord*. A vast city in the north of Tartary, the capital of Cathai or China, and the same as Pekin; the residence of the emperors of China since *A. D.* 1404. It is about twenty-five or twenty-eight miles in compass, very populous, containing (as they report) 2,000,000 of souls, rich, and of so vast a trade, that 1000 waggons, loaded with silk only, are imported every day. It hath twelve gates, divers royal palaces and stately temples.

Ibid. *Can*,] or *Cham*; Tart. *the great lord or emperor*. It is an ancient title of honour given to the emperor of Tartary and China.

L. 389. *Samarchand*,] *Mamarcand*, or *Samarcant*; Tart. anciently called *Shamarcand*, Pers. i. e. *razed or demolished by Shamare*; having been once destroyed by one of that name, in his expedition to China; others *woody*, being seated in a wood. It is the capital of Zagathy or Sogdiana, a southern province of Tartary, and the metropolis of all Tartary for many ages.

Ibid. *Oxus*,] Lat. Gr. i. e. *swift*, like the Tigris, because it falls from very high mountains, and has a rapid stream. A great river in Tartary, rising in mount Taurus; it parts Sogdiana and Margiana, and runs into the Caspian sea on the east side.

Ibid. *Temir*,] or *Timur-Lenc*, by the Arabians, and *TemirCutbi* by the Tartars; Tart. i. e. *happy or fortunate iron*; because of his victorious sword; and *Tamerlane* by us.

L. 390. *Paquin*,] *Pekin*, or *Pecbeli*; Chinese, i. e. *the northern court*; because it is the north of China, as *Nankin*, i. e. *the southern court*, for the same reason. The capital city of the province of Pekin, and the metropolis of that vast empire, since the year 1404, thirty leagues from the famous wall, (which is 1200 miles long, six fathom high, built in twenty-seven years by 7,030,000 men, to keep out the Tartars, about *A. M.* 3728, and 300 years before Jesus Christ,) in a fertile plain, in the form of a vast square, each side being twelve Chinese lys or furlongs in length, i. e. 3600 paces, with twelve gates, stately palaces and temples, wherein are idols of massy gold, as big as the life.

L. 391. *Agra*,] Indian. The capital city of the province of Agra, larger than Dehli. (*Mog.* i. e. *a vast extent*.) and a great city in India; being nine miles, in the form of a half moon, with a mighty and admirable castle. It stands upon the river Gemn or Gemini, on this side the Ganges, and is the metropolis of the Mogul's empire.

Ibid. *Lahor*,] or *Lhor*; Pers. from the Heb. i. e. *light*. The capital city of the kingdom or province of Lahor, which contains several kingdoms. It is three leagues in length, yields 37 millions *per annum* to the Mogul; and there the emperors kept their court,

Yet doubt not but in valley and in plain  
God is as here, and will be found alike 350  
Present, and of his presence many a sign  
Still following thee, still compassing thee round  
With goodness and paternal love, his face  
Express, and of his steps the track divine.  
Which that thou may'st believe, and be confirm'd 355  
Ere thou from hence depart, know I am sent  
To show thee what shall come in future days  
To thee and to thy offspring; good with bad  
Expect to hear, supernal grace contending  
With sinfulness of men; thereby to learn 360  
True patience, and to temper joy with fear,  
And pious sorrow, equally inur'd  
By moderation either state to bear,  
Prosperous or adverse; so shalt thou lead  
Safest thy life, and best prepar'd endure 365  
Thy mortal passage when it comes. Ascend  
This hill; let Eve (for I have drench'd her eyes)  
Here sleep below, while thou to foresight wak'st;  
As once thou slept'st, while she to life was form'd.  
To whom thus Adam gratefully reply'd: 370  
Ascend, I follow thee, safe guide, the path  
Thou lead'st me', and to the hand of heav'n submit,  
However chast'ning; to the evil, turn  
My obvious breast, arming to overcome  
By suffering, and earn rest from labour won, 375  
If so I may attain. So both ascend  
In the visions of God. It was a hill  
Of Paradise the highest, from whose top  
The hemisphere of earth in clearest ken  
Stretch'd out to th' amplest reach of prospect lay. 380  
Not high'er that hill, nor wider looking round,  
Whereon for different cause the tempter set  
Our second Adam in the wilderness,  
To show him all earth's kingdoms and their glory.  
His eye might there command where-ever stood 385  
City of old or modern fame, the seat  
Of mightiest empire, from the destin'd walls

Of Cambalu, feat of Cathain Can,  
 And Samarchand by Oxus, Temir's throne,  
 To Paquin of Sinæan king, and thence 390  
 To Agra and Lahor of Great Mogul,

L. 388. *Cambalu*,] *Camphala* or *Cambala*; Tart. i. e. *the city of the great lord*. A vast city in the north of Tartary, the capital of Cathai or China, and the same as Pekin; the residence of the emperors of China since *A. D.* 1404. It is about twenty-five or twenty-eight miles in compass, very populous, containing (as they report) 2,000,000 of souls, rich, and of so vast a trade, that 1000 waggons, loaded with silk only, are imported every day. It hath twelve gates, divers royal palaces and stately temples.

Ibid. *Can*,] or *Cham*; Tart. *the great lord or emperor*. It is an ancient title of honour given to the emperor of Tartary and China.

L. 389. *Samarchand*,] *Mamarcand*, or *Samarcant*; Tart. anciently called *Shamarcand*, Perf. i. e. *razed or demolished by Shamare*; having been once destroyed by one of that name, in his expedition to China; others *woody*, being seated in a wood. It is the capital of Zagathy or Sogdiana, a southern province of Tartary, and the metropolis of all Tartary for many ages.

Ibid. *Oxus*,] Lat. Gr. i. e. *swift*, like the Tigris, because it falls from very high mountains, and has a rapid stream. A great river in Tartary, rising in mount Taurus; it parts Sogdiana and Margiana, and runs into the Caspian sea on the east side.

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Down to the golden Chersonese, or where  
 The Persian in Ecbatan sat; or since  
 In Hispahan, or where the Russian Czar  
 In Mosco, or the Sultan in Bizance,

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from *A. D.* 1155, till they removed to Agra; since, it is very much diminished.

[*Ibid.* *Mogul*,] or *Moghol*; Tart. i. e. *white*; because they descended from the Moghol Tartars, or some white men who invaded India, under a captain or king called *Mogor*, or *Mogol*, and erected a kingdom in Bengal, &c. about *A. D.* 1187.

L. 392. *Chersonese*,] Lat. Gr. i. e. *a peninsula*. A geographical term; because it is a piece of land surrounded with the sea, but at one place, which unites it to the continent or main land; an isthmus.

L. 393. *Persian*,] i. e. the emperor of Persia, whose royal seat was Ecbatan.

[*Ibid.* *Ecbatan*,] or *Ecbatana*; Arab. i. e. *of divers colours*; because the walls and towers were built of seven different coloured stones, which did cast a glorious splendour. It is called *Achmeta*, *tha*, *Efdr*. vi. 2. and by the inhabitants *Tebris*, *Casbin*, now *Tauris*.

L. 394. *Hispahan*,] by some *Hagifan*, by the Armenians *Spunbun*, and now *Isphan*, Perf. i. e. *the happy city*, or *the city of the whites*. The metropolis of all Persia, in the province of Iraca or Erach, the ancient Parthia. It is seventy miles south from Casbin, eighty north from Ormus. Schach Abbas the emperor of Persia fixed his royal seat there, beautified, enlarged and enriched it, and there his successors have kept their court these 200 years past.

[*Ibid.* *Czar*,] or *Ksar*, i. e. *king*; or, Sclavon. *the emperor*; a title of the emperors of Muscovy or Russia. It was first assumed by Iwan Wasielewitz, when he conquered the city of Cuscan, and was crowned there, *A. D.* 1552.

L. 395. *Mosco*,] or *Moskova*; Heb. from the Moschi or Mosci; an ancient people, who descended from Meshech, the son of Japhet, Gen. x. 2. Ezek. xxxviii. 3. and first inhabited the country of Colchis. It is the chief city of Muscovy, upon the banks of the river Moscow, and gives the name to that vast empire in the north of Europe. This city is old, large, populous, and rich; built of wood, ill contrived, not paved, and was founded *A. D.* 1334.

L. 395. *Sultan*,] Turkish, because the Turks settled there first, and afterwards broke through the Caspian freights, and settled in Armenia, about *A. D.* 844. At that time the Caspian sea was frozen over thirteen feet deep, and men walked 100 miles on the ice of it. A kingdom or province of Zagathaian Tartary, lying between Great Tartary and the empire of the Great Mogul, on the east of Cathay or Catha; having Tartaria Propria on the north, and Indostan on the south, and on the east side of the Caspian sea.



Turchestan-born; nor could his eye not ken  
 Th' empire of Negus to his utmost port  
 Ercoco, and the less maritime kings,  
 Mombaza, and Quiloa, and Melind,  
 And Sofala (thought Ophir) to the realm

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Ibid. *Bizance*,] *Bizantium*; from Bizas, the captain of the Megarean fleet, the first founder of it. It was first called *Lygus*, from its founder; afterwards it was repaired by Pausanias king of Sparta, about *A. M.* 3307. An ancient city of Thrace, and the last in Europe on the Bosphorus Thracius. See *B. II. l.* 1018. It was destroyed by Sept. Severus, after a siege of three years, and turned into a village about *A. D.* 196, to punish the citizens for revolting; but rebuilt, enlarged, and beautified by Constantine the Great, who made it the royal seat of the Roman empire, which proved the ruin of it, and commanded it to be called *New Rome*. *A. D.* 300; but it is commonly called, after him, *Constantinople*, i. e. the city of Constantine.

*L.* 397. *Negus*,] or *Neguz*; Ethiop. i. e. *emperor*. The emperor of Abyssinia, in upper Ethiopia; a title which the Abyssines bestow upon their prince.

*L.* 398. *Ercoco*,] *Erquico*, *Arquien*, and by others *Erroco*; Ethiop. It is a sea-port town of Ethiopia on the Red sea, near the Persian ocean, with a fine harbour, and a very good trade, and was the utmost boundary of the vast Abyssinian empire, to the north-east of Africa.

*L.* 399. *Mombaza*,] *Menbaza*, or *Mombazza*; Arab. for this, and several cities on that coast, were built by a colony of the Arabs, who, about *A. D.* 930, settled a trade there. A very large and wealthy city, having a good trade, and is the capital of a small kingdom of the same name, in a little island, twelve miles in compass; seventy miles from Melind, 150 leagues from Quiloa, near the line, in the eastern ocean; subject to the emperor of Ethiopia in Zanguebar, but very fruitful and populous.

Ibid. *Quiloa*,] *Kiloa*; Ethiop. A capital, rich, and pleasant city, upon a river, and in an island of the same name, between Mosambique and Melind, on the east shore of Africa, near Zanguebar, in Ethiopia Inferior.

Ibid. *Melind*,] or *Melinda*; Ethiop. The capital of a small kingdom on the coast of Zanguebar, between Mombaza and Pata, belonging to Ethiopia superior, near the lake Calice.

*L.* 400. *Sofala*,] *Sophala*, *Zophala*; Ethiop. A petty kingdom in Lower Ethiopia, between the river Magnice on the south, and the river Cuana to the north; so called from Sofala, the capital of it, which is situated in a little island upon the Ethiopic ocean. It is supposed by some to be the Ophir (*Heb. rich*; because it abounded with gold, pearls, ivory, peacocks, &c. See 2 Chron. viii. 18. to which king Solomon sent his fleet; from the abundance of gold, and other rich commodities of it.

Ibid. *Ophir*,] *Heb. Arab. i. e. abounding in riches*; being the

Of Congo, and Angola farthest south;  
 Or thence from Niger flood, to Atlas mount,  
 The kingdoms of Almanzor, Fez and Sus,  
 Morocco and Algiers, and Tremisen;

place where the purest gold abounded; about which there are many conjectures among the learned; or from Ophir, the son of Joktan, the son of Sem, who first settled there.

L. 401. *Congo.* Ethiop. It is a vast country, called by some *Lower Guinea*, which has part of Negroland on the north, Ethiopia on the east, Caffraria on the south, the ocean and Guinea on the west, and lies on the western shore of Africa in the Lower Ethiopia; so called from the capital city. Others call it *Mani-Congo*, i. e. *the province of Congo*.

Ibid. *Angola.* Ethiop. The ancient and true name of it was *Ambonde*, and the people were called *Ambondes*; till one of their princes, called *Mani-Angola*, i. e. *the governor of Angola*, about 460 years ago, with the assistance of the Portuguese, subdued many petty neighbouring kings, and made himself sole monarch of them. He, for his mighty acts, was called in their language *Inene*, i. e. *the great*; and from his name this kingdom was called *Angola*.

L. 402. *Niger,* or *Nigir*, i. e. *black*; because it runs through a soil all covered with dust, that is black and scorched with the sun. It is the greatest river on that side of Africa, rising out of a lake of the same name in the country of Medra, of Upper Ethiopia, and divides Nigritia into two parts.

L. 403. *Almanzor,* rather *Almanzor*; Arab. i. e. *the victor*; as Seleucus king of Syria was styled *Nicator*, Gr. i. e. *victor*. Joseph Almanzor I. was king of Morocco, who invaded Spain with 60,000 horse and 100,000 foot, A. D. 1158. He usurped the territories of the Spanish Moors, who invited him over, was beaten by the Christians, and slain with an arrow at the siege of Santaren in Portugal.

Ibid. *Fez,* rather *Fesi* and *Fessa*, Arab. i. e. *sprinkled with dust*, spread out or large; or from *Pbaz*, or *Paz*, Heb. i. e. *fine gold*; because gold abounded thereabout. A large wide kingdom on the west of Barbary, having the Mediterranean sea on the north, the Atlantic ocean on the west, the river Mulvia on the east, mount Atlas on the south, which parts it from Morocco. The country is mountainous and arid desert; but in some places it produces all manner of grain, almonds, figs, very large grapes, cattle, leopards, the best horses in all Barbary, and the fiercest lions in all Africa. It belongs to the emperor of Morocco.

Ibid. *Susa,* from *Susi*, the principal city, and a river of the same name; Arab. i. e. *a lily*. Another kingdom of Morocco, containing seven provinces, not well known as yet. It hath Morocco on the north, the kingdom of Taflet on the east, the Atlantic ocean on the west, and is not far from mount Atlas.

L. 404. *Algiers.* Arab. i. e. *the island*; on account of a small island opposite to the mole. The largest kingdom in Barbary,

On Europe thence, and where Rome was to sway  
 The world: in spi'rit perhaps he also saw 406  
 Rich Mexico, the seat of Montezume,  
 And Cusco in Peru, the richer seat

about 600 miles from east to west, and 250 from north to south, upon the Mediterranean sea, over against Minorca, and 100 miles from Sallee.

Ibid. *Tremisen*.) *Tremizen Tremissen*, properly *Flemizen*; Arab. The Arabs call it *Marfa*, i. e. a port; and *Al-kibir*, i. e. the great; being the *Portus Magnus* of the ancients; the finest, safest, and largest harbour in all Africa, but now it is a poor remnant of a vast kingdom. A kingdom of Barbary, west of Algiers, about 300 miles from Tremissa, the capital city, which is very large, populous, and noble.

L. 407. *Mexico*.) Americ. i. e. a spring, or fountain, which rises out of a little hill, called *Chapultepes*, three miles from the city, but conveyed in two pipes upon arches of stone and brick: or from *Mexiti*, the first founder of it under Mexi their captain, about A. D. 720; or from *Mexitili* their great idol. This city giveth name to the vast kingdom of Mexico in North America, and to the whole northern continent of it, which is about 23,000 miles round. It suffered much by an inundation of the lake, A. D. 1629, whereby 40,000 people perished, and by another in 1634. But now it is the richest, noblest, and most populous city in all North America, consisting of seventy thousand houses, besides stately churches, courts of judicature, colleges, palaces, &c. The people are of the communion of the church of Rome, the rest Pagans.

Ibid. *Montezume*.) *Motezume*, *Molezuma*, or *Molencama*; Americ. i. e. a surly prince; the second of that name, and ninth king of Mexico; one of the mightiest emperors upon earth; he had 2,000 tributary kings; his *topas*, i. e. palace, was most magnificent, and immensely rich, his attendance and grandeur incredibly noble, till Ferdinand Cortez, with about 900 Spaniards, assisted with the people of *Tlascala*, (Americ. i. e. a land of bread, or a lady of bread, from *tecal*, i. e. a lady, and *tescal*, i. e. a cake, or bread), vanquished his army, consisting of 350,000 men, A. D. 1518 to 1521, and have possessed Mexico ever since.

L. 408. *Cusco*.) or *Cuzco*; Americ. A vast country of South America, from the capital and royal city of their *Inge* or *Yacas*, i. e. kings. The city stands in a plain among hills, in a fine air, a pleasant and fruitful land, and is as beautiful as any city in Europe.

Ibid. *Peru*.) or *Perou*; Americ. i. e. a fisherman or seaman; because the Spaniards asked one of the natives the name of the country, who answered, *Perou*, which signifies so much in their language. All the south of America, from the straits of Magellan to the isthmus of Darien or Panama, about 4000 miles in length, and 17000 miles in compass, is called *Peru*, which is a large peninsula, like Africa.

Of Atabalipa, and yet unspoil'd  
 Guiana, whose great city Geryon's sons 410  
 Call El Dorado. But to nobler sights  
 Michael from Adam's eyes the film remov'd,  
 Which that false fruit that promis'd clearer sight  
 Had bred; then purg'd with euphrasy and rue  
 The visual nerve, for he had much to see; 415  
 And from the well of life three drops instill'd.  
 So deep the pow'r of these ingredients pierc'd,  
 Ev'n to the inmost feat of mental sight,  
 That Adam, now inforc'd to close his eyes,  
 Sunk down, and all his spi'rits became intranc'd; 420  
 But him the gentle angel by the hand  
 Soon rais'd, and his attention thus recall'd:

Adam, now ope thine eyes, and first behold  
 Th' effects which thy original crime hath wrought:  
 In some to spring from thee, who never touch'd 425  
 Th' excepted tree, nor with the snake conspir'd,  
 Nor sinn'd thy sin, yet from that sin derive

L. 409. *Atabalipa*,) or *Antabaliba*; Americ. the last, and one of the most magnificent and peaceable emperors of Peru.

L. 410. *Guiana*,) *Gujana*, or *Guaiana*; Americ. A large country of South America, under the line, well watered, and the most fruitful and beautiful place in the world; they are said to have an everlasting Spring, and count a man dies young, if he does not live above 100 years. It is called so from the river Wia or Wiana, and by our sailors *the North Cape*, because it is the most remarkable land on the north coast of Peru. It is bounded on the north and east with the Atlantic ocean, on the south with the river of the Amazons, and on the west with the river Oroonoko. It is about 400 miles in length, and 150 in breadth. The inhabitants are still cannibals. Lat. i. e. *men-eaters*, like dogs, and very savage Pagans.

Ibid. *Geryon*,) Gr. i. e. *a brawler*; a king of Catalonia in Spain, who founded Granada, a city of Catalonia, and called it after his own name. Hercules slew him for his cruelty. By Geryon's sons, Milton means the Spaniards.

L. 411. *El Dorado*,) or *Eldorado*, i. e. *the golden city*; from *eldorado*, i. e. *a glider*; Span. from the Lat. *aurum, gold*; as Babylon is called the *golden city*, because of the vast treasure therein. Isa. xiv. 4. *Manoa* or *Manboa*, the capital and royal city of Guiana. The greatest of South America, and perhaps on earth; for Diego Ordaz, one of Cortez's companions, is said to have entered it at noon, and travelled till night before he came to the king's palace, and there saw so much gold in coin, plate, armour, and other utensils, that the Spaniards called it by this new name.



Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,  
Part arable and tilth, whereon were sheaves 430  
New reap'd ; the other part sheep-walks and folds;  
I' th' midst an altar as the land mark stood,  
Rustick, of grassy sod ; thither anon  
A sweaty reaper from his tillage brought  
First fruits, the green ear, and the yellow sheaf, 435  
Uncull'd, as came to hand ; a shepherd next,  
More meek, came with the firstlings of his flock  
Choicest and best ; then sacrificing laid  
The inwards and their fat, with incense strow'd,  
On the cleft wood, and all due rites perform'd. 440  
His offering soon propitious fire from heav'n  
Consum'd with nimble glance, and grateful steam ;  
The other's not, for his was not sincere:  
Whereat he inly rag'd, and as they talk'd,  
Smote him into the midriff with a stone 445  
That beat out life ; he fell, and deadly pale  
Groan'd out his soul with gushing blood effus'd.  
Much at that sight was Adam in his heart  
Dismay'd, and thus in haste to th' angel cry'd :

O teacher, some great mischief hath befall'n 450  
To that meek man, who well had sacrific'd :  
Is piety thus and pure devotion paid ?

To' whom Michael thus, he also mov'd, reply'd :  
These two are brethren, Adam, and to come  
Out of thy loins ; th' unjust the just hath slain, 455  
For envy that his brother's offering found  
From heav'n acceptance ; but the bloody fact  
Will be aveng'd ; and th' other's faith approv'd,

L. 437. *Firstlings.*) Sax. O. E. from *first*; the young of cattle which are first brought forth. Here, the first fruits of every thing the earth and the flocks yielded, which were offered to God as a sacrifice of thankfulness. This custom was handed down among all nations by tradition. It was made a law in Israel, 2000 years after this, that none might eat young lambs, corn, bread, or any fruits, till they brought an offering to God first, Lev. xxiii. 14.; and such laws were made, long after that, among the Greeks, Latins, and other nations.

Loſe no reward, though here thou ſee him die,  
Rolling in duſt and gore. To which our fire: 460

Alas, both for the deed and for the cauſe!  
But have I now ſeen Death? Is this the way  
I muſt return to native duſt? O fight  
Of terror, foul and ugly to behold,  
Horrid to think, how horrible to feel! 465

To whom thus Michael: Death thou haſt ſeen  
In his firſt ſhape on man: but many ſhapes  
Of Death, and many are the ways that lead  
To his grim cave, all diſmal; yet to ſenſe  
More terrible at th' entrance than within. 470

Some, as thou ſaw'ſt, by violent ſtroke ſhall die,  
By fire, flood, famine; by intemp'rance more  
In meats and drinks, which on the earth ſhall bring  
Difeaſes dire, of which a monſtrous crew  
Before thee ſhall appear; that thou mayſt know 475

What miſery th' inabſtinence of Eve  
Shall bring on men. Immediately a place  
Before his eyes appear'd, ſad, noiſome, dark,  
A lazar-houſe it ſeem'd, wherein were laid  
Numbers of all diſeaſ'd, all maladies 480

Of ghafly ſpaſm, or racking torture, qualms  
Of heart-ſick agony, all fev'rous kinds,  
Convulſions, epilepfies, fierce catarrhs,  
Inteſtine ſtone and ulcer, cholick-pangs,  
Demoniack phrenzy, moaping melancholy, 485

And moon-ſtruck madneſs, pining atrophy,  
Marafmus, and wide-waſting peſtilence,  
Dropſies, and aſthmas, and joint-racking rheums.  
Dire was the toſſing, deep the groans; Deſpair  
Tended the ſick, buſieſt from couch to couch; 490

And over them triumphant Death his dart  
Shook, but delay'd to ſtrike, though oft invok'd  
With vows, as their chief good, and final hope.  
Sight ſo deform, what heart of rock could long  
Dry-ey'd behold? Adam could not, but wept, 495  
Though not of woman born; compaſſion quell'd  
His beſt of man, and gave him up to tears

A space, till firmer thoughts restrain'd excess;  
And, scarce recovering words, his plaint renew'd:

O miserable mankind, to what fall 500

Degraded, to what wretched state reserv'd!

Better end here unborn! Why is life giv'n

To be thus wrested from us? rather, why

Obtruded on us thus? who, if we knew

What we receive, would either not accept 505

Life offer'd, or soon beg to lay it down,

Glad to be so dismiss'd in peace. Can thus

Th' image of God in man, created once

So goodly and erect, though faulty since,

To such unsightly sufferings be debas'd 510

Under inhuman pains? Why should not man,

Retaining still divine similitude

In part, from such deformities be free,

And for his Maker's image sake exempt?

Their Maker's image, answer'd Michael, then 515

Forsook them, when themselves they vilify'd

To serve ungovern'd appetite, and took

His image whom they serv'd, a brutish vice,

Inductive mainly to the sin of Eve.

Therefore so abject is their punishment, 520

Disfiguring not God's likeness, but their own;

Or if his likeness, by themselves defac'd,

While they pervert pure Nature's healthful rules

To loathsome sickness; worthily, since they

God's image did not reverence in themselves. 525

I yield it just, said Adam, and submit.

But is there yet no other way, besides

These painful passages, how we may come

To death, and mix with our connatural dust?

There is, said Michael, if thou well observe 530

The rule of not too much, by temp'rance taught,

In what thou eat'st and drink'st, seeking from thence

Due nourishment, not gluttonous delight,

Till many years over thy head return:

So may'st thou live, till, like ripe fruit, thou drop 535

Into thy mother's lap, or be with ease

Gather'd, not harshly pluck'd, for death mature:

This is old age ; but then thou must outlive  
 Thy youth, thy strength, thy beauty, which will  
 To wither'd, weak, and gray ; thy senses then (change  
 Obtuse, all taste of pleasure must forego,  
 To what thou hast ; and for the air of youth,  
 Hopeful and chearful, in thy blood will reign  
 A melancholy damp of cold and dry  
 To weigh thy spirits down, and last consume 545  
 The balm of life. To whom our ancestor :

Henceforth I fly not death, nor would prolong  
 Life much ; bent rather how I may be quit  
 Fairest and easiest of this cumb'rous charge ;  
 Which I must keep till my appointed day 550  
 Of rend'ring up, and patiently attend  
 My dissolution. Michael reply'd :

Nor love thy life, nor hate ; but what thou liv'st,  
 Live well ; how long or short, permit to heav'n :  
 And now prepare thee for another fight. 555

He look'd, and saw a spacious plain, whereon  
 Were tents of various hue : by some were herds  
 Of cattle grazing ; others, whence the sound  
 Of instruments that made melodious chime  
 Was heard, of harp and organ ; and who mov'd 560  
 Their stops and chords, was seen ; his volant touch  
 Instinct through all proportions, low and high,

L. 557. *Tents*,] Fr. from the Lat. i. e. *holding* or *containing* ; because therein men and their household stuff were contained ; or *from nata*, Heb. i. e. *stretched out*, because they were moveable habitations, extended upon the ground. A military term. Tabernacles, booths, or pavilions, with coverings made of canvas, to shelter men from the injuries of the air ; for soldiers when they are in the field ; then four or five of them ly in one tent, &c. In the first ages of the world, men lived in tents only, and so they do to this day, in many places of Asia and Africa ; but through Europe, they are only used for soldiers.

L. 562. *Instinct through all proportions*, &c.] His nimble fingers, as if inspired, flew through all the various distances of sound, over all proportions low or high, treble or base, and through all its parts followed the sounding symphony. A *fugue* (of *fuga*, Latin, a flight) is in music the correspondency of parts, answering one another in the same notes, either above or below ; therefore, exactly and graphically styled *resonant*, as sounding the same notes over again. *Hume*. Milton is the more particular in this description,



Fled, and pursu'd transverse the resonant fugue.  
 In other part stood one who at the forge  
 Lab'ring, two massy clods of ir'on and brasse 565  
 Had melted, (whether found where casual fire  
 Had wasted woods on mountain or in vale,  
 Down to the veins of earth, thence gliding hot  
 To some cave's mouth, or whether wash'd by stream  
 From underground), the liquid ore he drain'd 570  
 Into fit molds prepar'd ; from which he form'd  
 First his own tools ; then, what might else be wrought  
 Fusil or grav'n in metal. After these,  
 But on the hither side, a different sort  
 From the high neighb'ring hills, which was their seat,  
 Down to the plain descended : by their guise 576  
 Just men they seem'd, and all their study bent  
 To worship God aright, and know his works  
 Not hid, nor those things last which might preserve  
 Freedom and peace to men : they on the plain 580  
 Long had not walk'd, when from the tents behold  
 A bevy of fair women, richly gay  
 In gems and wanton drefs ; to the' harp they sung  
 Soft amorous ditties, and in dance came on.  
 The men, though grave, ey'd them, and let their eyes  
 Rove without rein, till in the amorous net 586  
 Fast caught, they lik'd, and each his liking chose :  
 And now of love they treat, till th' ev'ning star,  
 Love's harbinger, appear'd ; then all in heat  
 They light the nuptial torch, and bid invoke 590  
 Hymen, then first to marriage-rites invok'd.  
 With feast and musick all the tents resound.  
 Such happy interview and fair event  
 Of love and youth not lost, songs, garlands, flow'rs,  
 And charming symphonies, attach'd the heart 595  
 Of Adam, soon inclin'd to' admit delight,  
 The bent of nature ; which he thus express'd :  
 True opener of mine eyes, prime angel blest'd !

as he was himself a lover of music, and a performer upon the organ. *Newton.*

L. 564. *One,* i. e. *Tubal-cain*, the first master of smiths, Gen. iv. 22.

Much better seems this vision, and more hope  
Of peaceful days portends, than those two past : 600  
Those were of hate and death, or pain much worse;  
Here Nature seems fulfill'd in all her ends.

To whom thus Michael : Judge not what is best  
By pleasure, though to nature seeming meet,  
Created, as thou art, to nobler end, 605  
Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the tents  
Of wickedness, wherein shall dwell his race  
Who slew his brother ; studious they appear  
Of arts that polish life, inventors rare, 610  
Unmindful of their Maker, though his Spirit  
Taught them, but they his gifts acknowledg'd none;  
Yet they a beauteous offspring shall beget.

For that fair female troop thou saw'st, that seem'd  
Of goddesses, so blithe, so smooth, so gay, 615  
Yet empty of all good, wherein consists

Woman's domestick honour and chief praise ;  
Bred only and completed to the taste  
Of lustful appetite, to sing, to dance,  
To dress, and troll the tongue, and roll the eye. 620  
To these, that sober race of men, whose lives  
Religious titled them the sons of God,  
Shall yield up all their virtue, all their fame  
Ignobly, to the trains and to the smiles  
Of these fair atheists, and now swim in joy, 625  
(Erelong to swim at large) and laugh, for which  
The world erelong a world of tears must weep.

To whom thus Adam, of short joy bereft :  
O pity' and shame, that they who to live well  
Enter'd so fair, should turn aside, to tread 630  
Paths indirect, or in the mid-way faint !  
But still I see the tenor of man's wo  
Holds on the same, from woman to begin.

From man's effeminate slackness it begins,  
Said th' angel, who should better hold his place 635  
By wisdom, and superior gifts receiv'd.  
But now prepare thee for another scene.

He look'd, and saw wide territory spread  
 Before him, towns and rural works between,  
 Cities of men, with lofty gates and tow'rs, 640  
 Concourse in arms, fierce faces threat'ning war,  
 Giants of mighty bone, and bold emprise:  
 Part wield their arms, part curb the foaming steed,  
 Single or in array of battle rang'd  
 Both horse and foot, nor idly must'ring stood; 645  
 One way, a band select from forage drives  
 A herd of beeves, fair oxen and fair kine  
 From a fat meadow-ground, or fleecy flock,  
 Ewes and their bleating lambs, over the plain,  
 Their booty; scarce with life the shepherds fly, 650  
 But call in aid, which makes a bloody fray;  
 With cruel tourneament the squadrons join;  
 Where cattle pastur'd late, now scatter'd lies  
 With carcases and arms th' infanguin'd field  
 Deserted: others to a city strong 655  
 Lay siege, incamp'd; by batt'ry, scale, and mine,  
 Assaulting: others from the wall defend  
 With dart and jav'lin, stones and sulph'rous fire;  
 On each hand slaughter and gigantic deeds.  
 In other part, the scepter'd heralds call 660  
 To council in the city-gates: anon  
 Gray-headed men, and grave, with warriors mix'd,  
 Assemble, and harangues are heard, but soon  
 In factious opposition; till at last  
 Of middle age one rising, eminent 665  
 In wise deport, spake much of right and wrong,  
 Of justice, of religion, truth, and peace,  
 And judgment from above: him old and young

L. 665. *Of middle age one rising.*] Enoch, said to be of middle age, because he was translated when he was but 365 years old; a middle age then, Gen. v. 23. *Richardson.*

Ibid. *One,*] viz. *Enoch*, or *Hanoch*; Heb. i. e. *dedicated*; the son of Jared, and the seventh patriarch from Adam, born *A. M.* 622. He lived 365 years in the middle age of the world, between the creation to the flood, and the middle age of men in those days, and was translated into Paradise without tasting of death and mortality.

Exploded, and had seiz'd with violent hands,  
Had not a cloud descending snatch'd him thence 670  
Unseen amid the throng: so violence  
Proceeded, and oppression, and sword-law,  
Through all the plain, and refuge none was found.  
Adam was all in tears, and to his guide  
Lamenting turn'd full sad: O! what are these? 675  
Death's ministers, not men! who thus deal death  
Inhumanly to men, and multiply  
Ten thousand fold the sin of him who slew  
His brother: for of whom such massacre  
Make they but of their brethren, men of men? 680  
But who was that just man, whom had not heav'n  
Rescu'd, had in his righteousness been lost?

To whom thus Michael: These are the product  
Of those ill-mated marriages thou saw'st; 684  
Where good with bad were match'd, who of themselves  
Abhor to join: and, by imprudence mix'd,  
Produce prodigious births, of body' or mind.  
Such were these giants, men of high renown;  
For, in those days, might only shall be' admir'd,  
And valour and heroic virtue call'd; 690  
To overcome in battle, and subdue  
Nations, and bring home spoils with infinite  
Man-slaughter, shall be held the highest pitch  
Of human glory, and for glory done  
Of triumph, to be styl'd great conquerors, 695  
Patrons of mankind, gods, and sons of gods;  
Destroyers rightlier call'd, and plagues of men.  
Thus fame shall be achiev'd, renown on earth,  
And what most merits fame in silence hid. 699  
But he, the seventh from thee, whom thou beheldst  
The only righteous, in a world perverse,  
And therefore hated, therefore so beset  
With foes, for daring single to be just,  
And utter odious truth, that God would come  
To judge them with his saints: him the most High  
Rapt in a balmy cloud with winged steeds 706  
Did, as thou saw'st, receive, to walk with God



High in salvation, and the climes of bliss,  
 Exempt from death ; to show thee what reward  
 Awaits the good, the rest what punishment ; 710  
 Which now direct thine eyes, and soon behold.

He look'd, and saw the face of things quite chang'd :  
 The brazen throat of war had ceas'd to roar ;  
 All now was turn'd to jollity and game,  
 To luxury and riot, feast and dance, 715  
 Marrying or prostituting, as besel,  
 Rape or adultery, where passing fair  
 Allur'd them ; thence from cups to civil broils.  
 At length a reverent fire among them came,  
 And of their doings great dislike declar'd, 720  
 And testify'd against their ways ; he oft  
 Frequented their assemblies, where so met,  
 Triumphs or festivals, and to them preach'd  
 Conversion and repentance, as to souls  
 In prison under judgments imminent : 725  
 But all in vain : which when he saw, he ceas'd  
 Contending, and remov'd his tents far off ;  
 Then from the mountain hewing timber tall,  
 Began to build a vessel of huge bulk : 729  
 Measur'd by cubit, length, and breadth, and height ;  
 Smear'd round with pitch ; and in the side a door  
 Contriv'd ; and of provisions laid in large  
 For man and beast : when lo, a wonder strange !  
 Of every beast, and bird, and insect small  
 Came sev'ns, and pairs, and enter'd in, as taught 735  
 Their order : last the fire and his three sons  
 With their four wives ; and God made fast the door.  
 Meanwhile the south-wind rose, and with black wings  
 Wide hovering, all the clouds together drove  
 From under heav'n ; the hills to their supply 740  
 Vapour, and exhalation dusk and moist,  
 Sent up amain ; and now the thicken'd sky  
 Like a dark cieling stood ; down rush'd the rain

*L. 743. Like a dark cieling stood.]* Cieling may be thought too mean a word in poetry ; but Milton had a view to its derivation

Impetuous, and continu'd, till the earth  
 No more was seen : the floating vessel swum 745  
 Uplifted, and secure with beaked prow  
 Rode tilting o'er the waves : all dwellings else  
 Flood overwhelm'd, and them with all their pomp  
 Deep under water roll'd ; sea cover'd sea,  
 Sea without shore ; and in their palaces 750  
 Where luxury late reign'd, sea monsters whelp'd  
 And stabled ; of mankind, so numerous late,  
 All left, in one small bottom swum imbark'd.  
 How didst thou grieve then, Adam ! to behold  
 The end of all thy offspring, end so sad, 755  
 Depopulation ! thee another flood,  
 Of tears and sorrow' a flood, thee also drown'd,  
 And sunk thee as thy sons ; till gently rear'd  
 By th' angel, on thy feet thou stood'st at last,  
 Though comfortless, as when a father mourns 760  
 His children, all in view destroy'd at once ;  
 And scarce to th' angel utter'dst thus thy plaint :  
 O visions ill foreseen ! better had I  
 Liv'd ignorant of future, so had borne  
 My part of evil only, each day's lot 765  
 Enough to bear ; those now, that were dispens'd

from *celum* (Latin) *cielo* (Italian) heaven. *Richardson.*

L. 745. *The floating vessel,* viz. *the ark of Noah.* It was the first ship in the world ; God gave the form and measures, and Noah was the master-builder of it, and from it men took the hint of navigation. It was made of cedar or cyprus, which hath a bitter sap in it ; therefore no worms touch it, and it doth not rot ; for this very end, that it might be a lasting monument to future generations, both of their sin, punishment, and miraculous deliverance. Josephus and Epiphanius affirm, that the remains of it were to be seen in their times, and that was about 3000 years after the building of it. In it Noah continued a whole year and eleven days, Gen. vii. 11, 12. viii. 14.

L. 766. ———— *dispens'd*

*The burden of many ages.* Distributed, dealt out in parcels, to be a sufficient burden, the load of many ages. *Dispensare* from *penso*, to weigh ; thence comes the word *pensum*, the quantity of wool that was weighed out to the maids to spin ; thence it means a task in general ; and to dispense, is to distribute these tasks to every one.

The burden of many' ages, on me light  
 At once, by my foreknowledge gaining birth.  
 Abortive, to torment me ere their being,  
 With thought that they must be: Let no man seek  
 Henceforth to be foretold what shall befall 771  
 Him or his children; evil he may be sure,  
 Which neither his foreknowing can prevent,  
 And he the future evil shall no less  
 In apprehension than in substance feel, 775  
 Grievous to bear: but that care now is past,  
 Man is not whom to warn: those few escap'd,  
 Famine and anguish will at last consume,  
 Wand'ring that wat'ry desert. I had hope,  
 When violence was ceas'd, and war on earth, 780  
 All would have then gone well, peace would have  
 With length of happy days the race of man: [crown'd  
 But I was far deceiv'd; for now I see  
 Peace to corrupt, no less than war to waste.  
 How comes it thus? unfold, celestial guide, 785  
 And whether here the race of man will end.

To whom thus Michael: Those whom last thou saw'st  
 In triumph and luxurious wealth, are they  
 First seen in acts of prowess eminent,  
 And great exploits; but of true virtue void: 790  
 Who having spilt much blood, and done much waste  
 Subduing nations, and achiev'd thereby  
 Fame in the world, high titles, and rich prey,  
 Shall change their course to pleasure, ease, and sloth,  
 Surfeit, and lust, till wantonness and pride 795  
 Raise out of friendship hostile deeds in peace.  
 The conquer'd also, and enslav'd by war,  
 Shall, with their freedom lost, all virtue lose,

The word is used with great propriety, and in the true antique sense. See also B. III. l. 579. *Richardson*.

L. 770. *Let no man seek, &c.*] This monition was not impertinent, at a time when the folly of casting nativitics was still in use. *Warburton*.

L. 798. *Shall, with their freedom lost, all virtue lose.*] Milton every where shows his love of liberty; and here he observes very

And fear of God, from whom their piety feign'd  
 In sharp contest of battle found no aid 800  
 Against invaders, therefore cool'd in zeal,  
 Thenceforth shall practise how to live secure,  
 Worldly or dissolute, on what their lords  
 Shall leave them to enjoy; for th' earth shall bear  
 More than enough, that temp'rance may be try'd:  
 So all shall turn degenerate, all deprav'd;  
 Justice and temp'rance, truth and faith forgot:  
 One man except, the only son of light  
 In a dark age, against example good,  
 Against allurements, custom, and a world 810  
 Offended; fearless of reproach and scorn,  
 Or violence, he of their wicked ways  
 Shall them admonish, and before them set  
 The paths of righteousness, how much more safe,  
 And full of peace! denouncing wrath to come 815  
 On their impenitence; and shall return,  
 Of them derided, but of God observ'd  
 The one just man alive; by his command  
 Shall build a wondrous ark, as thou beheldst,  
 To save himself and household from amidst 820  
 A world devote to universal wreck.  
 No sooner he, with them of man and beast  
 Select for life, shall in the ark be lodg'd,  
 And shelter'd round, but all the cataracts

rightly, that the loss of liberty is soon followed by the loss of all  
 virtue and religion. There are such sentiments in several parts of  
 his prose works, as well as in Aristotle, and other masters of poli-  
 tics. *Newton.*

L. 808. *One man except,*] viz. *Noah*, or *Noach*; Heb. i. e. *a rest*.  
 Names were given men in those days by divine inspiration; his  
 name was a prophecy of Lamech's, that that child should give rest  
 and comfort to the new world, and reconcile God to man. Noah  
 (whom the Tartars call *Nui*) was born *A. M.* 1056, and lived  
 950 years. Noah is the Ogyges, Deucalion, and Saturn of the hea-  
 thens.

L. 824. ————— *all the cataracts*

*Of heav'n set open on the earth shall pour*

*Rain day and night; all fountains of the deep*

*Broke up.] Gen. vii. 11. "The same day were all the fountains*



Of heav'n set open on the earth shall pour 825  
 Rain day and night; all fountains of the deep  
 Broke up, shall heave the ocean to usurp,  
 Beyond all bounds, till inundation rise  
 Above the highest hills: then shall this mount  
 Of Paradise by might of waves be mov'd 830  
 Out of his place, push'd by the horned flood,  
 With all his verdure spoil'd, and trees adrift,  
 Down the great river to the opening gulf,  
 And there take root, an island salt and bare,  
 The haunt of seals, and orcs, and sea-mews' clang:  
 To teach thee that God attributes to place 836  
 No sanctity, if none be thither brought  
 By men who there frequent, or therein dwell.  
 And now what farther shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840  
 Which now abated; for the clouds were fled,  
 Driv'n by a keen north-wind, that blowing dry

of the great deep broken up, and the windows of heaven were opened." The *windows* of heaven are translated the *cataracts*, in the Syriac and Arabic versions, and in the Septuagint and vulgar Latin, which Milton here follows: and what they are, those will best understand who have seen the fallings of waters, called *spouts*, in hot countries, when the clouds do not break into drops, but fall with terrible violence in a torrent: and the *great deep* is the vast abyss of waters contained within the bowels of the earth, and in the sea: *Newton*.

L. 829. ——— then shall this mount

*Of Paradise, &c.*] It is the opinion of many learned men, that Paradise was destroyed by the deluge; and our author describes it in a very poetical manner. *Push'd by the horned flood*; so that it was before the flood became universal, and while it poured along like a vast river; for rivers, when they meet with any thing to obstruct their passage, divide themselves, and become *horned*, as it were; and hence the ancients have compared them to bulls.

L. 835. ——— and orcs.] *Orca est genus marine bellue maximum.* — Felt. The word occurs frequently in Ariosto. *Heylin*.

*Ibid.* ——— and sea-mews' clang] So also in B. VII. l. 422. *With clang despis'd the ground*, adopting the *clangor* of the Latins, which is a word that they almost constantly use to express the noise made by the flight of large flocks of birds. *Töyer*.

L. 840. ——— the ark hull on the flood.) A ship is said to *hull*, when all her sails are taken down, and she floats to and fro. *Richardson*.

Wrinkled the face of deluge, as decay'd;  
 And the clear sun on his wide wat'ry glass  
 Gaz'd hot, and of the fresh wave largely drew, 845  
 As after thirst, which made their flowing shrink.  
 From standing lake to tripping ebb, that stole  
 With soft foot tow'ards the deep, who now had stopt  
 His sluices, as the heav'n his windows shut.  
 The ark no more now floats, but seems on ground,  
 Fast on the top of some high mountain fix'd. 851  
 And now the tops of hills as rocks appear;  
 With clamour thence the rapid currents drive  
 Tow'ards the retreating sea their furious tide.  
 Forthwith from out the ark a raven flies, 855  
 And after him the surer messenger  
 A dove sent forth once and again to spy  
 Green tree or ground whereon his foot may light;  
 The second time returning in his bill  
 An olive-leaf he brings, pacific sign: 860  
 Anon dry ground appears, and from his ark  
 The ancient fire descends with all his train;  
 Then with uplifted hands, and eyes devout  
 Grateful to heav'n, over his head beholds  
 A dewy cloud, and in the cloud a bow 865  
 Conspicuous, with three list'd colours gay  
 Betok'ning peace from God and cov'nant new.  
 Whereat the heart of Adam erst so sad  
 Greatly rejoic'd, and thus his joy broke forth:  
 O thou who future things canst represent 870

L. 843: *Deluge.*) Lat. i. e. *washing*, or *sweeping away*; an inundation, or overflowing of the earth with water.

L. 851. *Mountain*) This is called *Ararat* in Armenia, Gen. viii. 4. Some call it *Lubar*, others *Baris*; some the *Cardyeen*, *Gerdyeen*, *Godochian*, and others the *Carduchian mountains*.

L. 855. *Raven*) A rapacious and unclean bird, Deut. xiv. 14: She was sent out first on the 17th day of August, and on the first day of the week, and forty days after the tops of the mountains appeared; but did not return, because she is a ravenous creature, and settles upon carcases; or any dirty grounds, which the dove doth not; and therefore she went away upon prey, but the dove returned to the ark. She was sent out on the 24th day of August, and the first day of the week.

As present, heav'nly instructor! I revive  
At this last sight, assur'd that man shall live  
With all the creatures, and their seed preserve.  
Far less I now lament for one whole world  
Of wicked sons destroy'd, than I rejoice 875  
For one man found so perfect and so just,  
That God vouchsafes to raise another world  
From him, and all his anger to forget.  
But say, what mean those colour'd streaks in heav'n,  
Distended as the brow of God appeas'd? 880  
Or serve they as a flow'ry verge to bind  
The fluid skirts of that same wat'ry cloud,  
Lest it again dissolve, and show'r the earth?

To whom th' archangel : Dextrously thou aim'st;  
So willingly doth God remit his ire, 885  
Though late repenting him of man deprav'd,  
Griev'd at his heart, when looking down he saw  
The whole earth fill'd with violence, and all flesh  
Corrupting each their way; yet those remov'd,  
Such grace shall one just man find in his sight, 890  
That he relents not to blot out mankind,  
And makes a covenant never to destroy  
The earth again by flood, nor let the sea  
Surpass his bounds, nor rain to drown the world,  
With man therein or beast; but when he brings 895  
Over the earth a cloud, will therein set  
His triple-colour'd bow, whereon to look,  
And call to mind his cov'nant: day and night,  
Seed time and harvest, heat and hoary frost, 899  
Shall hold their course, till fire purge all things new,  
Both heav'n and earth, wherein the just shall dwell.

